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"LIBERTY, HOL NESS, LOVE."

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RELIGIOUS MISCELLANY.

SPECIMEN OF LIVERMORE'S COMMENTARY ON THE GOSPELS.

For the double purpose of enriching our columns and affording our readers a specimen of an excellent work just published, we take from Mr Livermore's Commentary the explanations he gives of the first ten verses of the fifth chapter of Matthew's Gospel.

As has been already said, the Jews were in expectation of a temporal, not a spiritual Messiah. The vast multitudes that thronged around the Savior, and witnessed his miracles, and heard his words, were probably inflamed with the same worldly desires. And as the masses of living beings swelled larger and larger, these persuasions would be immensely deepened by sympathy. Heart would beat to heart, and deep call unto deep; all the strongest passions of human and Jewish nature were setting, like an ocean tide, in one direction, with an irresistible momentum. We can, by throwing ourselves into the scene, and imagining the circumstances under which Jesus spoke, gain some idea of the moral intrepidity, which impelled him to dissipate these brilliant but false anticipations, and, in the face of thousands, ready to raise the war-cry of a military leader, and rush to conflict, rapine, and dominion, to deliver first the Beatitudes, and then his searching comments upon the opinions and practises of the Scribes and Pharisees.

The object of the Sermon on the Mount, as it has usually been called, was to give the collected multitudes some notion of the nature of his kingdom. He defines it as a kingdom within, a reign of the spirit. He settles the long vexed question of Happiness. He prostrates their worldly hopes, by showing that his followers must look for spiritual rewards only, rewards within themselves; the happiness that arose, not from riches, honors, or pleasures, but from meekness, humility, righteousnees, peace and purity. The groundwork of his system, the fundamental precepts, he lays down in a series of bold and beautiful paradoxes; at least, such they seem to most men, so small are their spiritual attainments. Then he proceeds to inculcate an infinitely higher toned morality and piety than that preached and practised by the teachers of the day. He proclaimed what may be called the Magna Charta of the spiritual life for all mankind, in this sublime address. It affords in itself alone an unanswerable argument for the truth of Christianity.

1—12. For a parallel passage see Luke vi. 20—26.

1. *Seeing the multitudes*, i. e. the multitudes mentioned in the last verse of the foregoing chapter. That was a reason for his speaking. He saw thousands around him, and he took the opportunity to explain his doctrines. What *is here* condensed in one continuous discourse was probably also delivered in parts to different people upon other occasions.—*He went up into a mountain.* Or, according to the original, *the* mountain. Some well known mountain or hill in the vicinity of Capernaum. Its location cannot now be determined. From this elevation he could more conveniently address the vast concourse.—*And when he was set.* Was seated. While teaching, the Jewish Rabbins were accustomed to sit, but their pupils kept a standing posture. Luke iv. 20. John viii. 2. Acts xvi. 13.—*His disciples came unto him.* The disciples were learners, or those who were taught. Probably the multitude are included in the term, as they were for the time his pupils, his disciples. So upon other occasions, those who followed his instructions, though not of the twelve, nor of his immediate attendants, were denominated disciples. John vi. 66. Nevertheless, others have understood by disciples those only who attached themselves to Jesus in the belief that he was the expected Messiah.

2. *He opened his mouth.* These words are pleonastic, or redundant, i. e. they do not add anything to the meaning of the sentence. Pleonasm is a common figure of speech in the Bible.

3. *Blessed are the poor in spirit.* Some are in favor of the use of *happy* in this connection; but *blessed* is a more forcible and solemn word, and, as Carpenter observes, has reference to the appointment and blessing of God. There is no verb in the original, and the translation would be more spirited thus, *Blessed the poor in spirit.* The declarations from verse 3 to 12 are sometimes called Beatitudes, because each of them begins with the word blessed, or happy, the Latin for which is *beatus.* The qualities here pronounced blessed are directly the reverse of those which the Jews of that time, and the world generally, have so esteemed. Common opinion says, Blessed the rich. Jesus says, Blessed the poor. Common opinion says, Blessed the joyous, the elevated, the quick-spirited, the popular, the worldly-wise, the ambitious. Jesus says, Blessed the mourning, the meek, the spiritually aspiring, the merciful, the pure, the persecuted, the peace-makers. What a signal testimony to the divine origin of Christianity is presented in the fact, that its author flattered none of the prejudices or desires most current, but struck out a new path, taught a pure and lofty theology and philosophy, with great distinctness, which the wise men of old had only felt after, and caught a glimpse of, not fully found! He settled the long vexed question about happiness. He shows in these profound axioms, that religion promotes present and eternal felicity.—'In the first place,' says Dewey, 'our Savior addressed a company of men, his disciples and others, who looked for their Messiah as a temporal king, who expected that he would deliver them from the Roman yoke, conquer the surrounding nations, and reinstate the Jews in all and more than all the possessions and splendors of the ancient monarchy. In the next place, he addressed a company who were accustomed to all those evasions of the moral law, which had been brought in by tradition, and which were daily multiplied by Jewish doctors and scribes. Let these things be borne in mind, and we shall see how far from being abstract, how pertinent, indeed, and pointed, is every word he utters.'—*The poor in spirit*, i. e. according to Norton, those whose poverty is of the spirit; who feel that they are poor inwardly; who are conscious of their moral and spiritual destitution. Blessed are such, whether of much or little estate, though the poor in goods were more likely, indeed, to feel their spiritual wants; for they are prominent candidates for the kingdom of heaven. They are much happier than the spiritually self-satisfied, self-sufficient, Rev. iii. 17; who thank God that they are not as other men are, and who boast of a lineage from Abraham, and think that of course they abound in spiritual riches.—*For theirs is the kingdom of heaven.* Their state of mind entitles them to the kingdom of heaven. They will be its possessors, rather than those who feel rich in spirit, who are puffed up with their religious attainments. It will be observed throughout the beatitudes, that there is a tacit comparison instituted between the poor in spirit, the merciful, pure, &c., and the opposite characters, the proud, the cruel, the sensual, &c. Another point worthy of notice is, the correspondence of the rewards with the characters, described. The merciful obtain mercy in return. The hungry are filled. The poor in spirit are heirs of the whole rich kingdom; the Gospel is theirs.

4. *They that mourn; for they shall be comforted.* It has been a question with interpreters, whether Jesus means those who mourn under a sense of their spiritual destitution and unworthiness, who had that 'godly sorrow which worketh repentance to salvation not to be repented of,' would be rendered happy indeed under the Gospel, which tenderly cherishes every penitent emotion, and reveals a Father of mercy who is ready to forgive to the uttermost all that come unto him. Those who suffered in the cause of Christianity would be comforted under their trials by the great and entrancing promises it held out to them of eternal blessedness. Those who lost their goods, or friends, or were smitten by any earthly ills, would receive comfort unspeakable from that religion which clears up the mysteries of Providence, shows that a Father's eye watches over all, and a Father's hand conducts 'the beautiful vicissitude.' Jesus represents himself as coming 'to bind up the broken-hearted, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' He invites all that are weary and heavy laden to come unto him, and he will give them rest. His exhortation to his sorrowing disciples was, to 'be of good cheer.' Religion opens fountains of never failing consolation, and reaches the deepest sorrows of the mind. This beatitude, without doubt, was spoken with reference to the temper of his audience, as well as uttered to express an everlasting law of spiritual being. They were looking for mirth and revelry. The gay and the light-hearted would be the most welcome subjects to the new kingdom, in their judgment. The great Teacher holds up the dispensation to come, in a reversed view, as affording comfort to the unhappy and afflicted. 'Not in pride, and plenty, and mirth; but in a lowly, sorrowing mind, amidst persecution, and tears, and blood, he saw the elements, the springs of human blessedness. Study those wonderful words of his, and see how true it is, in the very nature of things, that they only are blessed whom he pronounced so.' Mat. xi. 28—30. John xvi. 20, 22. James v. 11.

'He that lacks time to mourn lacks time to mend.
Eternity mourns that.'

5. *The meek.* We have no word in our language to express the true idea of Christian meekness. For what is called meekness is thought by most persons to signify poor-spiritedness, servility, than which nothing can be farther from the sentiment of Jesus. The meek are the mild, the amiable, the conciliating. The meek respect themselves too much to be proud, arrogant and quarrelsome, and others too much to be either servile, or haughty. Jesus was meek, Mat. xi. 29, but he vindicated his rights, John xviii. 23. Paul was meek, patient in the reception of the grossest insults and injuries, but he was not tame and abject; he rebuked those who did him wrong. Acts xvi. 37. xxiii. 3. Meekness is a nice balance of qualities which in most men run into extremes, either too high or too low; either into sensitiveness and anger, or into timidity and meanness. It is one of the miracles of Christ's character, that it combined within itself, in loving harmony and unbroken wholeness, those traits which have been deemed contrary, discordant, and almost opposite: energy and gentleness; high intrepidity and lowliness of mind; the Lion and the Lamb.—*They shall inherit the earth.* Or, *the land.* The Jews in early times looked upon the land of Canaan as the sum of all blessings. To inherit it was one of their dearest hopes, one of the promised favors of God. The patriarchs dwelt gladly upon the prospect. Gen. xv. 7, 8. Ex. xxxii. 13. The whole nation looked wistfully towards it. The expectation cheered them through the sea, the wilderness, and amidst their enemies. It was a sentiment next in depth and dearness to their subsequent longing after the Messiah. From this state of mind grew up a proverbial expression, which Jesus employs: *To inherit the earth; or, to possess the land.* It means, as its derivation shows, to obtain the greatest blessings, to acquire the highest good. The expression is elsewhere found, coupled with moral traits. Ps. xxxvii. 9, 11. Is. lx. 21. The hearers of Jesus were familiar, therefore, with his phraseology. How crushing to their eager hopes, to hear the quality of meekness thus extolled to the skies! Not the revengeful, the military chieftain, the ambitious leader; not those whose thoughts were on fire with the grandeur of power, the exultation of victory and vengeance; not these are blessed, not these shall attain to the greatest felicity. The meek, by the very qualities which others despise, are the happy ones. They are free from the evils, sorrows, and losses, which plague the malicious and passionate. They have peace. They inherit the earth, they obtain a universal empire over the hearts of mankind. They win the world, which the warrior's sword never yet has conquered. They are meet for the inheritance of heaven. This is the everlasting principle of moral existence. It is mournful to see, in history and in private life, how often it has been violated by those who have aspired to do 'some great thing,' and 'grasped their ruin in their bliss.'

6. *Hunger and thirst after righteousness.* In the Bible, as in all literature, what is spiritual is often illustrated by what is animal. Strong desires are called hunger and thirst. Truth is called bread, meat, drink. *Righteousness* means moral goodness, virtue, holiness. No wants are so frequent and imperious as those of food and drink. They come continually, and are never long satisfied; denied a few hours, they create unspeakeable distress. What words, then, in the range of language, could more fitly and emphatically express the constant longings which the good feel for more goodness, the unquenchable desires of man's spiritual nature!—*They shall be filled.* 'Here again, observe what a strict and grand truth or fact is enunciated in these words. It is only those who make goodness their supreme object of desire, who are ever filled, satisfied, happy and at peace. Any other object we may hunger after and obtain, but we are not filled. This is the constitution of our nature.' Under this beatitude, as well as the others, it may be observed, that what Jesus says has the most keen and pointed reference to the existing opinions and feelings of his auditors. It was no common-place truism. It was no cold abstraction. His declaration bore directly upon the views of his hearers, though it embodied also a principle true universally. He preached to their inmost experience, and they felt it, and were 'astonished at his doctrine.' They hungered and thirsted after national renown, individual pleasures, honors, and riches. They wanted a Messiah who might aid them in gratifying their unrighteous wishes. Their desires revolved about self as a centre. Jesus sought by his startling paradox to turn the current of their thoughts in another direction. Happy, says this profound Teacher, are those who are visited by the most earnest longings and aspirations after moral excellence; not the worldly-minded, who are hankering after political advancement, and outward treasures, and the mad joys of conquest. 'A true desire to know and do the will of God will secure its own end.'

7. *Blessed are the merciful; for they shall obtain mercy.* The merciful are the compassionate, forgiving, those who feel for others' wants and woes, and seek to relieve them. They stand in contrast with the hard-hearted, cruel, revengeful, and pitiless. Our Savior here reverses a favorite desire of the Jews around him. They panted to take vengeance on their enemies, their Roman oppressors. They nursed a stern and cruel hatred in their breasts. The fury with which it broke out and burned, forty years after, is evidence how thoroughly it had taken possession of them. Knowing their vindictive temper, Jesus, instead of still farther inflaming it, as they expected and desired, goes directly counter to it, and puts the benediction on the opposite quality of mercy. He elsewhere advances the same thought. Mat. v. 45. vi. 12, 14, 15. xviii. 23—35. The merciful will have mercy from both God and man. From God, for if we show kindness and forgiveness, we prove that we are deserving of the same ourselves. By forgiveness we imitate him, and assimilate ourselves to his character. A merciful temper has in itself an earnest of God's favor. We please him by our suppression of cruel and resentful feelings. He is ready, when he sees such charitable and merciful dispositions reigning in our characters, to do to us as we do to others. 2 Sam. xxii. 26, 27. Ps. xviii. 25, 26. From men also, the merciful obtain mercy. Prov. xi. 17. Ordinarily, a person, who cherishes gentle and forgiving feelings towards mankind, will in the time of need be most likely to be recompensed with the same. How beautifully the great poet sings:—

'The quality of mercy is not strained:
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blessed.
It blesseth him that gives, and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown—
It is an attribute to God himself—
How shalt thou hope for mercy, rendering none?'

8. *Blessed are the pure in heart; for they shall see God.* Purity of heart is insisted on in contradistinction to the outward and ceremonial purity enjoined by the Scribes and Pharisees, while within they were full of all manner of moral uncleanness. The pure are the innocent, the spotless, the holy, the undefiled. Their spirits have not contracted the blots and stains of sin, or else they have had them washed white again in the living waters that 'flow fast by the oracle of God.'—*See God.* A figure of sense to describe a spiritual state. To see God is to understand his character, realize his providence, and to have a close walk with him. By purity and faith, we may live as seeing him who is invisible. The expression perhaps has some allusion to the Jewish rites, as the ceremonially pure alone were admitted to the worship and presence of God in his temple. Ps. xxiv. 3, 4. In the east, likewise, where monarchs seldom appear to their subjects, to see them was accounted the highest of honors and privileges, and equivalent to enjoying their friendship. Prov. xxii. 29. To see God is to enjoy his favor. Said Origen: 'God has no body, and therefore is invisible; but men of contemplation can discern him with the heart and understanding. But a defiled heart cannot see God; but he must be pure who wishes to enjoy a proper view of a pure being.' Heb. xii. 14. As the clear mirror reflects distinctly the objects placed before it, so does the pure heart reflect the image of God.

9. *The peacemakers.* That is, those who are pacific in themselves, and promoters of peace around them. I sound no preparation of war, Jesus virtually said; I summon you to no fields of carnage; on the contrary, my beatitude is for the lovers and maintainers of peace and concord.—*They shall be called the children of God.* The word *called* is used, by an idiom of the Hebrew tongue, for the verb *to be.* The sense would be expressed in English thus:—They *will be* the children of God. Those who resemble God in his character, and are beloved and approved by him, are called, in Scripture phraseology, his sons, his children. Jesus was the Son of God in the strongest degree, because he possessed in full those excellencies which secured his favor. Men, who use their influence to allay contentions and promote peace, peace in families, in neighborhoods, in nations, over the globe,—and every man may do something, many may do much,—liken themselves to the divine character. They vindicate their son-ship to the God of Peace. They are the favored ones of Heaven. How full of honor, privilege, and joy, is such a relationship! 1 Cor. xiv. 33. Rom. xv. 33. xvi. 20. 2 Cor. xiii. 11. Phil. iv. 9. Heb. xiii. 20.

10. *Blessed are they which are persecuted, &c.* Those that are unjustly despised, calumniated, imprisoned, tortured, killed. Persecution may consist of other injuries than those upon liberty, property and life. Reputation may be attacked, odium excited, feelings lacerated, sincerity and goodness brought into groundless suspicion. The tongue and the pen can inflict deeper wounds than the sword. 'All that will live godly in Christ Jesus shall suffer persecution.' 2 Tim. iii. 12. In the imperfect, misjudging, prejudiced communities of the freest lands, a man cannot act up to his sense of duty, in morals and belief, 'dare singly to be just,' 'conferring not with flesh and blood,' without falling upon evil tongues. The Apostle told the plain, but sad truth. We ought not, of course, to court persecution. But if its lighter or heavier blows fall upon us for righteousness' sake, on account of our love and practice of moral goodness, on account of our religious independence, and devotion to duty, then happy are we. Happier we are, unspeakably, than the persecutor; happier than those who repress honest convictions because they are unpopular, and who seek to please men, rather than God. —*Theirs is the kingdom of heaven.* 'Here also is a sentiment in direct opposition to the prejudices of the Jews. It must have been no slight mystery to them, how the kingdom of heaven was to belong to the persecuted, the despised, and the oppressed. In that kingdom they fondly hoped all their natural evils would cease, that there would be ease, and plenty, and health, and profound peace and joy. And yet this Teacher, upon whom all eyes are fixed, to whom all are listening, pronounces the humble, the lowly, and the persecuted, the true and happy possessors of the heavenly kingdom. To us what truth is now unfolded in the language of Jesus! They who have suffered in the cause of truth and goodness, what a glorious dominion is theirs! How they reign in the hearts of a grateful posterity! And as believers in the doctrine of immortality, we discern them living in a higher state, and reigning in the affections of myriads of intelligences.

PRACTICAL VIEWS OF UNITARIANISM.

[A letter from a Missionary to his late flock.]

DEAR BRETHREN,—The several visits I have made among you have afforded me pleasure, and I hope have not been unprofitable to you. When absent from you, I have you often in my thoughts, longing after the edification of you all, praying that you may daily increase in knowledge, and adorn, by a holy life, the glorious doctrines you profess, that you may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Permit me to put you in remembrance of the Christian doctrines and duties I have taught among you, and to urge you to the steady and diligent observance of them.

1. You have been taught that there is but *one God the Father*;—that this God is one undivided being, not a compound being, consisting of distinct persons, but one in the most strict and literal sense;—that this one God is as really the God and Father of our Lord Jesus Christ, as he is our God and Father;—and that he only is the object of prayer and religious adoration. This doctrine of the unity and worship of the one God, the Father, is the foundation of all true religion, both natural and revealed, both Jewish and Christian: as Jesus said, John iv 23. *The true worshippers shall worship the Father.* A departure from this doctrine is one of the greatest corruptions, not only of the doctrine of Christ, but of all true religion. In this doctrine I beseech you to stand fast, and to do all you can to spread the knowledge of it. Bear a firm testimony against the worship of other beings besides the one God and Father of all, by declining to unite in it, and carry on the worship of the one and only God among yourselves, in the best manner you can. However feeble your efforts, if made with sincerity, God will accept them, and he can crown them with success.

2. You have been taught to renounce the absurd and unscriptural notion of satisfaction for sins by the death of Christ, and to rely on the infinite mercy of God, as made known by Jesus Christ, in the gospel, for your whole salvation. You have been led to see that God is not a wrathful vindictive Being, whose anger must be appeased, and his justice satisfied, before he can show mercy to sinners; but that he is naturally in and of himself merciful, without any external excitement; that he delighteth in mercy, and is ever ready to forgive; that the gospel is a system, not of bought grace, but of free grace, communicated to the world by Jesus Christ. Stand fast, my brethren, in these views, which are so honorable to God, and so safe for men. If you cannot rely on the infinite love and mercy of the God of love, of the Father of all mercies, and his gracious declarations, and exceeding great and precious promises, for salvation and eternal life, on what can you rely? You can no where find a being more merciful, more ready to forgive, more disposed to make you happy, than the God and Father of our Lord Jesus Christ.

3. You have been taught that Jesus Christ is one anointed of God, exalted to be a Prince and a Savior, in whom the Father is pleased all fulness should dwell, even the very one whom the Jews slew and hanged on a tree, who was shut up in a tomb, and raised from the dead; that he was made in all things like unto his brethren, Heb. ii. 17.; and that though raised to the throne of glory, and declared the Lord of all, he still lives and cares for you. O! cherish these pleasing and animating views of the Savior which show him so closely connected with you, give you such a peculiar, interest in all he hath done, in all he is, and teach that it is possible for you to imitate him, and to attain a share in the honor and glory he hath attained.

4. You have been taught that man is not born a sinful creature; that according to the words of Jesus, Matt. xviii. 3, not unconverted, but converted persons resemble little children; that you are not made sinful through an almost almighty malignant being inspiring you with evil thoughts and propensities; but that you, and all men, have become sinners by suffering your own lusts to tempt and draw you into sin, by personally transgressing. Consequently you have to take all the guilt and shame of your sins entirely to yourselves, and must, on due reflection, feel an awful sense of your accountability to God for all the moral evil that is found in you.

5. You have been convinced, that without repentance you cannot be saved, but must unavoidably perish; and that you no further repent than you forsake your sins: that repentance consists, not in having your feelings violently agitated, in what some men call being shaken over hell, &c.; but in such a sorrow for sin as produces amendment of life, in ceasing to do evil and learning to do well. See that you daily reduce these views to practice. Examine yourselves; consider your ways; depart from whatever you find contrary to the will of God, either in your spirit or conduct; seek for an increase of purity both in heart and life. Remember you can no further enjoy peace than you obtain deliverance from sin. Build not on frames and feelings; hope not to be saved for your opinions; but always keep in mind that holiness is essential to happiness.

6. Remember that faith in Christ, the necessity of which you have been taught, consists not in notions about his person, nor in a reliance on his merits, nor in a mere persuasion that he died for you, nor in certain rapturous feelings, but in the steady belief of what he taught, as coming from God, and being of divine authority; not in a cold-hearted assent to the truth of his docrines, but in such a hearty reception of the gospel as fixes our faith and hope in God. 1 Peter i. 21. and produces obedience to the truth believed. Seek to increase in this faith. Obey the truth so far as you understand it. Let your conversation be as it becometh the gospel of Christ. You know that faith without works is dead, and that it can only be made perfect by works. If, with the ideas you have received, you live in disobedience to the gospel, you will show yourselves of all men the most inconsistent, and be the most self-condemned. O! tremble at the thought of allowing yourselves in the practice of any known sin, or in the omission of any known duty.

7. Remember you are called to walk as Christ also walked; to let the same mind be in you which was also in him; to conform yourselves to his example; to imitate his humility, meekness, gentleness, peaceable and forgiving temper; to be like him in piety, resignation, patience, and submission to the will of God; to love one another as he hath loved you; to be tender-hearted, compassionate and kind, as he was; to resist evil, to obey God as he did; to imitate his purity, holiness, goodness, and love; to love, forgive, and pray for your enemies as he did for his. In all these things you are called to be like Christ, and with your views of his person, as one made in all things like unto his brethren, you must feel it practicable to attain his likeness in all these respects: and let me remind you that your own happiness, and the success of the cause of truth among you, much depend on your conformity to his example.

8. You have been taught that life and immortality are brought to light by the gospel; that eternal life is the gift of God through Jesus Christ our Lord. Consequently the gospel must appear to you of the highest possible importance; it is the only ground on which you can have an assured hope of a future life, on which you can look for immortality and glory. How strictly, then, ought you adhere to the gospel! how zealous ought you to be for its truth and success! how diligent in seeking to be grounded in its real facts and genuine doctrines! Acquit yourselves like candidates for eternal life. Live like those who, by patient continuance in well-doing, are waiting for glory, honor, and immortality. Guard against an inordinate attachment to earthly things; against a worldly spirit; against the influence of a sensual gratification; and give diligence, that you may be found in the day of the Lord Jesus in peace, without spot, and blameless.

9. Let me exhort you to keep your minds open to conviction; to be very diligent in your inquiries after truth. You have not yet discovered the whole of truth, nor, perhaps, detected all your errors. Go on, my brethren, and you will grow in grace, and in the knowledge of our Lord Jesus Christ. Bear with each other's weaknesses and mistakes, and love as brethren. Treat all your fellow Christians, however much they may differ from you, with candor and affection. Look well to your spirit and conduct in every respect. Remember, if you manifest a bad spirit, you cannot excuse yourselves by saying it is the fault of your nature; if you indulge unlovely tempers, you cannot consistently say it is the devil who stirs them up in you; if you live in sin, you cannot comfort yourselves with the delusive notion, that another was punished in your stead, and that you are covered with his righteousness.

10. Though you have renounced the Calvinistic notion of hell torments, yet you believe that the wicked will be punished according to their works, and that none will be happy until they become holy: and as your views lead you to think that God acts from love, in every part of his conduct towards his creatures, this should teach you to act from a principle of love, in every part of your conduct, towards all men. May love increase and abound among you!

Finally, brethren, farewell; may the blessing of our heavenly Father be upon you all!

I remain your willing servant in the glorious gospel of the blessed God.

A WORD RESPECTING ONE DUTY OF THE CHRISTIAN MINISTER.

It is the duty of the minister of the Gospel, to be above all improper fear of human censure, and all inordinate desire of human applause. He should discharge the solemn functions of his office with zeal, with seriousness, with affection, and with faithfulness. And alas! for him, if unmindful of the deep responsibility laid upon him, and solicitous chiefly for the favor of men, he shall be found at last, to have accommodated his doctrine to the *wishes* of his hearers, to have altered, or perverted, or kept back any part of the truth, because his preaching should not be offensive to his flock, and to have sought their present favor, at the expense of their everlasting welfare. If the servant of the Lord must be patient and gentle to all, he must also unite Christian fortitude and courage, with constancy and meekness. When he ascends the pulpit, he ought to lose sight of every consideration, but that of seeking to promote the glory of God, and the salvation of men. And though it cannot be but encouraging to him, to know that his services are useful and acceptable to those for whom he labors, he must always bear in mind, that the motive by which he should be actuated in seeking to please them, must not be self-love, but benevolence. He must not be chiefly solicitous for popularity and praise, but desirous to do good. It is undoubtedly a delightful and gratifying thing, to see the house of God regularly crowded by devout worshippers, and attentive hearers; but it is gratifying to the preacher, who has the spirit of his Master, not because of his popularity, not because it is a public testimony to the superiority of his talents and eloquence over those of others, but because it enables him to be more extensively useful to his fellow creatures. The Christian minister may innocently desire to possess the favor and affection of his flock; but he knows that he can only consistently seek their approbation, by laboring for their benefit, and by aiding them to secure their best, their immortal interests.

But above all, the minister of the Gospel must himself strive to act, in all things, agreeably with the principles and precepts of the religion which he teaches. In charity, in purity of manners, in integrity of character, in godliness of conversation, and in habits of virtue, he should be privately as well as publicly, a preacher of righteousness. Any inconsistency between his preaching and his practice, will be immediately detected, and will destroy the power and efficacy of all his instructions and exhortations, however excellent and Scriptural they may be. If we would labor with success, therefore, he must be an example to the believers, in holiness of living, as well as in word and doctrine. He must watch over himself as well as over others. He must take heed to his own ways, and to his own heart, lest after having directed others in the Christian race, he should himself lose the prize. There is danger of this; and even Paul, the inspired and devout Apostle, felt it. 'I keep under my body,' he says, 'and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castway!'

CO-OPERATION OF THE PEOPLE WITH THEIR MINISTER NEEDFUL.

The minister of the Gospel should be rewarded by the kindness and attention of his people, in the social intercourses of life, and by their countenance and concurrence in his public labors. He needs their *co-operation* as well as their *friendship;* and *both* are requisite to his comfort and usefulness. There are trials and anxieties connected with his work which call for sympathy, and which a mere cold civility, or an occasional manifestation of kindness, on the part of those in whose service he is engaged, will but ill enable him to bear. His happiness is to a considerable extent in their power, and they should be careful that it does not suffer in their hands. But no personal attention, no hospitality, no social kindness, no affection, will make a minister happy, unless he can also obtain the zealous concurrence of his congregation in his efforts to do good, and in the measures of usefulness which he proposes. Of course, there are consolations which he enjoys, from the inward consciousness that he is endeavoring to do his duty, and from the precious influences of religion upon his mind, even when his exertions are not thus seconded by his flock, and of which, no earthly vicissitude, neither indifference, nor neglect, on the part of others, whilst he is faithful, can deprive him. But his '*best human support*' is found in the steady countenance and aid of those to whom he ministers. And various are the ways in which they may give him this support. It is in their power greatly to encourage and assist him, by affording him all the facilities which their station, or character, or liberality, or personal influence, can command, in his labors for the instruction and salvation of mankind. Are they heads of families? 'How much is it in the power of every parent or master, to promote, or defeat, the aim of the professional teacher? His children, dependants, and connexions, imbibe from him the tone of respect and attention, or of disregard and ridicule. He may obliterate the impression made, or stamp it into characters so deep as never to be obliterated. There is on his head a solemn responsibility!' Are they persons of property or leisure? How beneficially may they employ either the one or the other, in promoting the spread of truth and righteousness in the world,—in the support of Sabbath Schools, in the relief of the poor, in the instruction of the ignorant, in the general advancement of knowledge and virtue! Are they persons of judgment and piety? How

much may they strengthen the hands of their minister, by consulting with him for the promotion of congregational prosperity, and by warmly uniting with him in forming and executing plans of benevolence! Every member of a Christian society, should remember that he is called upon to do *something* for the furtherance of the cause in which that society is united; and every one, if he will seek it, may find an appropriate and useful sphere of exertion. 'The experience of the old, and the activity of the young, the bounty of the rich, the counsels of the wise, and the good wishes of men of every condition, should be thrown, as it were, into a common stock, for the common benefit.' Then would there be life and vigor in our Churches, and the active and zealous laborer would have his best recompense, in the delightful conviction that his labor had not been in vain in the Lord.

CHRISTIAN REGISTER.

BOSTON, JULY 31, 1841.

WHY DO WE BELIEVE CHRISTIANITY TO BE A DIVINE REVELATION?

This question might be answered by three propositions. First, we believe Christianity to be a divine revelation, because this belief is the most rational and satisfactory mode of accounting for its origin, progress and establishment in the world. Second, we believe it to be a divine revelation, because it presents direct evidence of the fact, in the genuineness and authenticity of its records, and thus sustains the credibility, under the circumstances of its witnesses, of the facts those records present. Third, we believe it to be a divine revelation, because of the superior excellence and value of the religion itself, because of its adaptation to the condition and wants of mankind, and because of the peculiar character of its author, and the importance and influence of that character as a model and guide to men.

These three propositions seem to cover the whole ground, and to present, what may be termed, the philosophical argument, the direct historical argument, and the internal argument in favor of the truth and divine origin of Christianity.

The philosophical argument rests upon a principle just in itself, and the basis of all reasoning, whether upon physical or moral subjects, viz., that every effect must have a cause, and a cause adequate to its production. It assumes and contends that the admission of the truth and divine origin of the Christian religion is necessary to account for certain undeniable facts, is the only adequate cause that can be assigned for those facts. The course of thought, by which it brings us to this conclusion, is this. We find Christianity existing in the world. It is widely diffused. It is firmly established. It exerts a benign influence upon the human heart. It receives the homage of millions on millions, who cling to it with devout reverence and gratitude as a faith which enlarges their happiness, exalts their characters and crowns their destiny with grandeur and glory. This fact, a part of our daily experience and observation, we wish to account for. We wish to find some cause for the existence and power of Christianity. We ask not here what cause Christianity assigns, what account of itself Christianity gives. We go not to its records or documents, but we go to what is called profane history. We trace back the history of the world, century after century, and on arriving at a certain period, some eighteen centuries back, we find that independently of the New Testament, or of any direct Christian documents or testimony, we can, on the authority of other than Christian writers, establish certain important facts. These facts, generally and succinctly stated, are that the Christian religion had its origin in Judea, during the reign of Tiberius Cæsar, that the founder of this religion, Jesus of Nazareth, was crucified, that his religion when first promulgated, was the object of general abhorrence and contempt, that the professors, and especially the apostles or publishers of this religion met with cruel persecution, that nevertheless the cause advanced, many embraced the novel and obnoxious faith, which spread with such rapidity, that in the reign of Nero, about forty years after the first publication of Christianity, the number of Christians in the city of Rome itself, was so great as to attract the notice and awaken the jealousy of the government and expose them to an imperial persecution, and that in the reign of Trajan, about an hundred years after its promulgation, the Christians had become so numerous in a populous province of Asia Minor, that the Pro-Consul, Pliny, in a letter to the Emperor, which is still extant, complains that the temples of the gods are almost entirely deserted, and asks for advice, though he seems to disapprove of violence and persecution, on the ground that the Christians have become so numerous and powerful.

Now these facts, which are undeniable and independent of any Christian records or testimony, must be accounted for, must have had some adequate cause. The cause, which Christianity assigns, is that this Jesus of Nazareth was a prophet and messenger of God, that he wrought miracles in attestation of his divine commision to teach the doctrines he promulgated, that though he was put to death by his enemies, he was raised to life on the third day, that he ascended to his Father, that shortly afterwards he communicated to his apostles the promised gift of the holy spirit, by which they were enabled to awaken attention by the signal and incontestable miracles which they wrought, and to produce conviction by the freedom and courage, the energy and power with which they preached and bore witness to the truth. Admitting this account to be true, the problem is solved, an adequate cause is assigned. The point, upon which the philosophical argument turns, is whether any other cause or causes adequate to the production of these effects can be assigned, and the answer, for which the Christian contends, is that no such cause can be assigned. The attempt has been made, in the form of insinuation rather than direct argument, but has not been successful. Undoubtedly there were secondary causes, which operated to a considerable extent to promote the early spread of Christianity, such as the intolerant but not unsocial zeal, of the primitive Christians, their pure and austere morals, the union and discipline of the early Christian church, and the confident expectation of a future life. These and other secondary causes, set forth with so much plausibility by Mr Gibbon, may have had some effect, but they are not sufficient or satisfactory as an ultimate account of the matter. Because the question recurs, where did these secondary causes come from? These causes are in themselves effects, which require an adequate and sufficient cause to be assigned for their production. Whence arose the 'intolerant but not unsocial zeal,' the firm, unresisting, inflexible and intrepid zeal of the early Christians? Whence came the pure and austere morality, the practice of which so distinguished the primitive believers? What produced the union and harmony, or the spirit of love, by which they were bound together? Where did they gain that confident expectation of a future life, and of a future life so different from any idea that prevailed upon the subject in the heathen world? These secondary causes, admitting their influence, which some are disposed to over estimate, must be accounted for. It is difficult to account for them without admitting the supernatural agency to which Christianity appeals. When we trace any event back to the precise time and circumstances under which it happened, we can always find, we can always discover in the intellectual, social, moral world, some where, causes adequate to its production. For instance, when we trace back the history of the freedom of these United States, to the revolution of 1776, we find in the circumstances of the times, causes in operation adequate to the result which we find was produced. When we review the early history of Mohammedanism, we find causes in operation adequate to the result produced, without the supposition of supernatural agency. We do not find these in the origin and early history of Christianity. It cannot be pretended that Christianity made its way by the same means, and an appeal to the same motives through which Mohammedanism and other successful religions have prevailed. In its early promulgation and establishment, it was not a religion favored and advocated by the civil magistrate, nor by the priesthood, nor by the military, nor by the philosophers, nor by the vulgar. It did not accommodate itself to the prejudices, nor flatter the vices, nor appeal to the passions of any portion of the community. It opposed itself to the prejudices, habits, vices, passions of all, and yet it conquered all. How shall we account for this success? Admit Christianity to be a direct, divine revelation, admit the facts which Christians have always assigned as the foundation of their faith, and the difficulty vanishes. Deny these, and you leave a mighty effect without any adequate cause. If the cause which Christianity assigns be not admitted, if Christ did not go about doing good, speaking as never man spake, and doing works which no man could do save God were with him in the world, if he did not live and teach and work miracles, if he did not die and rise again from the dead, if these events, the cause which Christianity itself assigns, be not admitted, no other satisfactory cause can be assigned. The Christian believer defies scepticism with all its ingenuity and sophistry, to give any other satisfactory account of the origin and progress of Christianity, but that which Christianity itself gives and asserts to be true.

RELIGIOUS ZEAL NOT ALWAYS A TRUE MEASURE OF PIETY.

Zeal is good—would that some of us had more of it. But it often passes for more than it is worth, is mistaken for what is better than itself, and made to cover a multitude of sins. This is as wrong as it is common. 'It is a vulgar and pernicious error, [we quote from the last Edinburgh Review] and one common to all religions, to mistake religious zeal for piety. Judged by this standard, the Jews must have been very pious and good men; for they had a 'godly zeal,' says one who knew them well. So must also Saul; for where shall we find a soul stirred by such deep religious convictions as that of the persecuting, blaspheming Saul, as painted to us by his own hand? The zealots of the Inquisition, the exterminating Mahometans, must be held forth as models of transcendant piety; for where was there ever zeal more ardent, belief more sincere? But what said the Savior? He said of those on whom he pronounced his severest judgments, that, whilst following their evil courses, they shall think they are doing God service. Saul, when his eyes were opened to see the truth, called himself 'a blasphemer, persecutor and injurious;' and in one of his letters, as if he foresaw this inveterate propensity of some to confound zeal with piety—especially when accompanied by mortification and self-denial—he declares, that a man may give all his goods to feed the poor, and his body to be burned, and it shall profit him nothing. In a Christian man, what else is goodness but the being like God, and the having those qualities which we ascribe to God in the highest perfection? And what are they but truth, justice, mercy and love? Morality, indeed, is not religion; but religion is never immoral. What avail austerities, boundless charities or burning zeal, if truth is despised; if there is no love for it in the heart; if party ends and opinions are preferred to it? These things furnish a far stronger presumption against intrinsic goodness than the former do in its favor.'

ANNIVERSARY OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

We take the subjoined account from the July number of the London Christian Reformer.

'This anniversary was held, pursuant to notice, on Wednesday and Thursday, the 2nd and 3rd of June. The meeting on Wednesday was held in Essex-Street Chapel, for the transaction of business, I. Ashton Yates, Esq., M. P., in the chair. Much interesting discussion here took place and various Resolutions were passed. On Thursday, the religious service of the Association was conducted, before a numerous auditory, at the New Gravel Pit Meeting, Hackney,—the introductory parts of the service being by the Rev. J. Murch, of Bath, and the Rev H. Acton, of Exeter, and the sermon being preached by the Rev E. Talbot, of Tenterden,—which made so pleasant and deep an impression upon the hearers, that a general wish is expressed that the Committee may procure its publication. After divine service, the members and friends of the Society, both ladies and gentlemen, repaired, to the number of nearly 300, to a collation, at the great room of the late Mermaid Tavern, Hackney. The chair was suitably and ably filled by James Young, Esq., the oldest member of the New Gravel-Pit congregation. A succession of gentlemen addressed the the meeting on topics growing out of the occasion, and were listened to with fixed attention by a delighted auditory.'

The following are among the Resolution passed at the meeting on Wednesday.

'That the attendants at this Meeting desire to express their sorrow at the loss of a highly valued and zealous member, by the decease of the late Mr John Towill Rutt. They cannot forbear placing on record their high sense of the value and constancy of Mr Rutt's services to this Society in particular, as well as to the cause which it studies to promote. They remember with grateful respect that Mr Rutt has not only connected his name, by his literary labors, with that of the honored Priestley, as a lover of Truth and Virtue, but that he has added another to the many bright examples furnished in the past time of the close connexion between Rational Piety and high Moral Integrity—between Christian Unitarianism and devotion to the cause of Civil and Religious Liberty—of Scriptural Science and Intellectual Culture.

That this Meeting are desirous of recording their high sense of the moral courage, integrity and love of truth, manifested by the late William Frend, Esq., M. A., who, having in early life embraced the principles of Unitarianism, nobly relinquished the prospects of advancement in the Established Church; devoted himself to the study of the Scriptures, in conjunction with various branches of Literature and Science; and was uniformly distinguished as the active and zealous friend of Free Inquiry, of Religious Liberty, and of the Intellectual and Moral Cultivation of all his fellow-creatures.

That this Body rejoices in the visit now paid to them by one of the most liberal, eloquent and able preachers of the Protestant Church in France, M. Martin Paschoud, late President of the Consistorial Church of Paris. Having recently arrived in London, and intending to make a tour through the Northern provinces, we trust his reception by our brethren and fellow-countrymen will every where be cordial and fraternal, and that he will be able on his return to his own land to take with him encouraging accounts of the progress of Scriptural Investigation and pure Christian Truth among ourselves.

That in the opinion of this Meeting, it is extremely desirable that efforts should be made to send to the principal towns of the kingdom, from time to time, Deputations for the purposes of representing the General Committee, and endeavoring more effectually to promote the important objects of the Association.'

SIR MATTHEW HALE'S VIEWS OF TRUE RELIGION.

Sir Matthew Hale, who was Chief Justice in England in the reign of Charles the second, wrote an essay on the 'Nature of true Religion,' which might be read with great profit by many of different sects in our own day. The spirit and tendency of the work may be judged of from the following pithy extract, which expresses, on an important topic, the enlarged views entertained by Unitarian Christians, and in all that is essential, is as applicable to the present time, as to that in which it was written.

'It is a pitiful thing to see one placing all his religion in holding the Pope to be Christ's vicar; another placing religion in this, to hold no Papist can be saved; one holding all religion to consist in holding Episcopacy to be *jure divino*; another, by holding Presbytery to be *jure divino;* another, in erying up congregational government; another, in Anabaptize; one, in placing all religion in the strict observation of all ceremonies; another in a strict refusal of all; one, holding a great part of religion in putting off the hat and bowing at the name of Jesus; another, judging a man an idolater for it; and a third, placing his religion in putting off his hat to none; and so, like a company of boys that blow bubbles out of a walnut shell, every one runs after his bubble and calls it *Religion*; and every one measures the religion or irreligion of another by their agreeing or dissenting with them in these or the like matters; and at best, while we scramble and wrangle about the pieces of the shell, the kernel is either lost, or gotten by some that doth not prize any of their contents.

Believe it, Religion is quite another thing from all these matters. He that fears the Lord of heaven and earth, walks humbly before him, thankfully lays hold of the message of redemption by Christ Jesus, strives to express his thankfulness by the sincerity of his obedience, is sorry with all his soul when he comes short of his duty, walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin, if he falls in the least measure is restless till he hath made his peace by true repentance, is true in his promise, just in his actions, charitable to the poor, sincere in his devotions; that will not deliberately dishonor God, though with the greatest security of impunity, that hath his hope in heaven and his conversation in heaven; that dare not do an unjust act, though never so much to his advantage; and all this because he sees Him that is invisible, and fears him because he loves Him, fears Him as well for his goodness as his greatness; —such a man, whether he be an Episcopal, or a Presbyterian, or an Independent, or an Anabaptist, whether he wears a surplice or wears none, whether he hears organs or hears none, whether he kneels at the communion or for conscience' sake stands or sits,—he hath the *life of religion* in him, and that life acts in him and will conform his soul to the image of his Savior, and walk along with him to eternity, notwithstanding his practice or non-practice of these indifferents.

On the other side, if a man fears not the eternal God, dares commit any sin with presumption, can drink excessively, swear vainly or falsely, commit adultery, lie, cozen, cheat, break his promises, live loosely,—though he practise every ceremony never so curiously, or as stubbornly oppose them; though he cry down bishops or cry down presbytery; though he be re-baptized every day, or though he disclaim against it as heresy; though he fast all he Lent, or fasts not out of pretence of avoiding superstition, —yet, notwithstanding these and a thousandmore external conformities or zealous oppositions of them, he wants the Life of Religion.'

THE COMMON SCHOOL JOURNAL.

In the last number of this Journal, (July 15, 1841,) appears the fourth Annual Report to the Board of Education of its devoted and indefatigable Secretary. It presents an encouraging survey of the condition and progress of the schools of the commonwealth during the past year; and furnishes statistics from which every one may form an independent judgment as to their actual state. But, 'in addition to certain visible and palpable improvements, capable of being specifically enumerated, there are causes silently at work,' from which results still more desirable are continually developed. Among these, is the increase of appropriations, compared with former years, for the support of schools; increase in the average length of the schools; and especially the brightening and encouraging prospects of that meritorious class of persons engaged in teaching the schools. Having adverted to these topics, and to the increasing attention, which has been visible during the past year in parents and in School Committees in visiting the schools, Mr Mann remarks:

'More schoolhouses have been erected within the State during the last year, than for the ten years preceding 1838; and, generally speaking, they are of a description vastly superior to those formerly built. Boston, Lowell, Charlestown, Roxbury, have erected splendid edifices, at once demonstrating the liberality of their citizens, and foretokening the benefits to be enjoyed by their children. Within the last eight months, the town of Plymouth has erected six new schoolhouses, and repaired three old ones.

These and similar improvements, in the administration of the system, though they may elude statistical tables, cannot have been made without the happiest influences, both intellectual and moral, upon the schools. A pupil may understand the lessons he reads better than before; he may acquire knowledge in such a way that it will stay by him during life, instead of evaporating just as fast as his recitations proceed; he may be stimulated to double his exertions, and thereby to increase both his attainments and his ability; he may be led to act from higher motives, and to look upon all the great duties of life with a clearer vision; and yet there may be no scales, in which all these improvements can be weighed, at the close of the school term. It is, however, the steady accumulation of these elements, during the years of pupilage, which leads to the formation of a lofty character in adult life. When, therefore, we see that favoring influences are at work, we cannot be skeptical as to their results. We do not doubt the influences of one fertilizing shower, or of one day of genial sunshine, upon our grain-fields or our orchards, though we cannot measure the increase of size in a single kernel of the grain, nor apply any subtile test to show how much the fruit has gained in the richness of its flavor.

In regard to the current year, I have reason to believe that the improvement of the schools, in the more appropriate selection of studies, in the thoroughness of the instruction given, and in that exercise of mind that gives strength as well as knowledge, will greatly exceed that of any previous year. The grand truths, that the object of instruction and training is not so much to enable a child to narrate the great things which others have done, as to cultivate the judgment and discretion by which, in similar circumstances, he could do the same things himself; not so much to commit to memory the contents of a book, as to acquire, in some good degree, the knowledge and the ability by which the book itself was produced, and from which, if the book were lost, he could reproduce it; that study and recitations are of little consequence, except as they lead to habits of investigation, and of a clear statement of things known; and that external actions are nothing in comparison with the motives from which they emanate;—these reforming and revolutionizing truths are every day penetrating deeper and deeper into the minds of those who are superintending the education of our youth.

EDUCATION IS DISCIPLINE.

We have read, with great pleasure, several essays on the subject of Education, by the Rev. J. R. Beard, one of the Unitarian ministers of Manchester, England. The extract which follows relates to a topic of vast importance, yet one that is too little regarded by the mass of people in this country. By the way, it appears from late foreign periodicals, that the University of Giessen, in Germany, has recently conferred the degree of Doctor of Divinity on Mr Beard, on account of his theological writings.

'Education is discipline, and must be entered on and pursued as discipline—the discipline of the faculties. Too many make Education to consist in certain outward results; a dexterity of the lips or the fingers. Can a boy read or write? If so, he is educated; if he cannot, he is uneducated. But a high education may be given, apart from this mere mechanical skill. Let me not be misunderstood. I am not speaking against this ability; it is needful;—but endeavoring to lead the reader's thoughts to a higher attainment—to one great end of Education, to its very essence. Education is in the training of the powers and emphatically in the training of the mental and moral capacities. Many persons have no idea of Education but so far as it appears in certain external acts, has an immediate bearing on the common pursuits of business, enables a youth to enter a counting house, or transact the duties of the shop, or compute the earnings of the farm. A good education—true education, while it does not neglect these results, aims at far higher effects—effects for which the majority have no eye, no estimate, no desire; it aims at the perfecting of human nature, at strengthening and harmonizing the powers, at quickening and purifying the mental vision, controlling and sweetening the affections of the heart,—at bringing the whole man into full, energetic, and well-balanced action. And this it aims at not merely nor so much for any ulterior purpose, as for an end in itself—worthy, irrespectively of any result, to be sought with unremitted assiduity. It therefore requires many a process to be gone through, the immediate or even the remote good of which the uninitiated may be wholly unable to discern. 'Why'—such persons are wont to ask —'should my child study the mathematics, he is not to be an engineer?'—'why should the children of the poor be familiarized with works of the imagination, they are not designed to be poets?' What then? Has not your child a head to think? Have not the youthful poor hearts to feel—a character to be formed—a character which is their life, the source I mean of their chief good or ill? Bear in mind that we are discoursing of the education of man—of the training which a being ought to receive who is endowed with various capacities, and who cannot be in a state of entire health, who cannot enjoy the happiness of his nature, except *he*, and not a part of him, be educated—except all his faculties be subjected to a simultaneous and well-proportioned discipline.

Train the young to think justly, to feel correctly, to chasten their desires, to command their passions, to control their imagination, that they may enjoy the full happiness of which their nature is susceptible, and discharge the full measure of their duty to society.'

'And this leads me to another principle in popular education. It should have a relation to the future pursuits of life. We must regard not merely the faculties but the destination of an individual. One end, and not the least, of education is to prepare a child to fulfil the duties of the man. This is so obvious a duty that argument is not necessary to sustain the assertion of it. It is not only admitted but contended for even by those who do not value the higher discipline of the mind. Yet what have our elementary schools done for this purpose? What are they now doing? Almost nothing—nothing except the trivial preparation which may chance to ensue from the practice of reading and writing and the like. First among the preparatory studies for future life I place morality. I say morality, I should have said religion, had not religion been of so sectarian a nature, as to call up in the mind the idea of domination and rivalry, and heartburnings and dogmas. But the morality of the school will be—as indeed morality every where else—miserably defective if it be not founded on the great relations which man sustains with his Creator, and if it be not impregnated with the pious and benevolent spirit of the Savior of the world. I would, indeed, labor most strenuously to keep away from our youth the defilements of bigotry, but I must assert their right to have the basis of their character laid on the only solid foundation—Christian principle warmed and mellowed by Christian love. And certainly it is to be regretted that religion as such—and the ministers of religion in their proper character, cannot be welcomed in the discipline of our primary schools. We had, however, better make the sacrifice than have those schools the arena of low and conflicting passions, and permit them to lose in good and human and national feeling what they might probably gain in power. We may, however, make the sacrifice less, if only we are careful to enshrine in our schools the pure spirit of the gospel of Christ as found in the histories of the New Testament. And how can this be done? To no small extent by all those who exert an influence over them, and particularly the teachers, breathing themselves a spirit of general good-will, of enlightened nationalism, of pure and spiritual benevolence;—if they are men and women who have a control over their own minds and hearts, and hence can bear and forbear, be peaceful amid disturbance, gentle under provocation, kind in expostulation, yet firm in punishment, strictly just, yet tempering justice with mercy, and in all their discipline mindful that in each heart entrusted to their keeping, there is to the child the most precious thing on earth, to its parents a source of comfort or discomfort, to society a blessing or a plague, a little world of feeling and impulse most delicate in its texture, most rich in its capabilities, hardening and become rigid, self-willed, masterful and selfish under severity and harshness, but budding and blossoming with the fairest flowers and fruit of human love, if only the kindly warmth of human affection be habitually applied. Here is the great secret of a good moral education—in this reduction of Christianity to practice—this embodying it in the life and shedding forth its choicest influences in the looks, words, actions and general bearing of those who do so much to give the school its moral tone. And I would even venture to say—so important is this influence, that without it, all set efforts at teaching morality will be of small avail and may possibly be subverted by the prevalence of an anti-christian and an anti-humane spirit.'

CORRESPONDENCE.

Quincy, Ill., July 27, 1841.

Dear Sir,—On Monday last, (July 5th,) we had a Union Sabbath School celebration. All the Schools connected with the religious Societies turned out, forming a procession of four or five hundred children—and marched to the Baptist Church. Several short addresses were made by the clergymen present. Mr Moore, the Unitarian minister, spoke to the children. One of the adresses was in German by the Lutheran clergyman. He addressed the German children present. Several appropriate hymns were sung by the children. After these services, the procession was again formed, and marched to the Bluff overlooking the Mississippi. Here a long bower had been erected, and all, children, teachers, parents, were provided with seats, and partook of an entertainment consisting of three kinds of cake, and pure cold water. Every thing passed off pleasantly. The children were delighted, and I doubt not the day will be long remembered by them. Our School numbered well, as they marched in the procession.

Yours truly, ——

HARVARD UNIVERSITY.

In a letter from an Orthodox correspondent, 'E. R. Tyler,' of the Connecticut 'Congregational Observer,' dated, Boston, July 20, 1841, we find the following candid remarks, under the head, *Harvard University*.

'Having had three of my ancestors in a direct line graduate at this venerable institution, I have a sort of filial regard for it, which even the Christian cannot feel, who simply thinks of it, as the intended 'school of the prophets,' founded by the fathers of New England and of the New England Churches. I attended the recent visitation of the Theological Seminary in the chapel of the college and dined with the faculty and alumni who were present on that occasion. The graduating class consisted of only three young gentlemen, who acquitted themselves very commendably, although, as you would naturally suppose, not without exposing the peculiar errors of their sect. They uttered with this exception, many true and noble sentiments. I was particularly pleased with the dissertation of Mr James I. F. Coolidge on 'the means relied on by Christ for the establishment and perpetuity of his religion,' in which he spoke of the sabbath, the ministry and the church as a means of divine appointment for the evangelization of the world.—The church he said, was designed to be a witness, to testify to the world the truth of Christianity, which, he does by an observance of the sacraments, by such excellent lives as no other class of men will lead. But to give this silent testimony is only part of her office. She is also bound to make aggressive movements against the empire of darkness, not with carnal weapons but with truth and love, and to subdue the world to the sway of Jesus Christ. She should boldly assail every vicious practice and dangerous error, and scatter with a liberal hand the light of divine knowledge. In alluding to the late discussions in Boston of the question whether the sabbath, ministry and church are christian institions, he thought they had resulted in good; for while some had discovered that every day is in a sense a holy day, every christian a preacher, and every assembly of christians a church, yet the people have settled down in the firm conclusion that it is the wise design of Christ to have one day in seven devoted particularly to religion, and an order of men whose *business* it shall be to preach the gospel, and an organization of Christians to impart union, stability and efficiency to the church.

In respect to the state of the Collegiate Department of the University a few facts may be interesting. The Library is in a flourishing condition, containing more than 40,000 volumes, which is annually increased to the amount of at least $2000. $1000 are also expended each year in rebinding and repairing old books. A splendid edifice for the Library and other purposes is now nearly completed. The Theological school has also the nucleus of a Library consisting of about 3000 volumes.

Dr Walker informed me, that the new arrangement of the course of study in the College, which allows the students, if they wish it, to close their mathematical studies with the freshman year, and devote themselves to the languages, including the modern, is found to operate well. The German is studied by a large number, by those who are looking to the bar as well as those who aspire to the pulpit; and they learn to read it with as much facility as most graduates of our Colleges acquire in reading the Latin and Greek.

The late contest between the faculty and students has terminated as such affairs usually do and always should, in favor of the government. The students insisted on the removal of one of the tutors who was odious to them. He resigned his office, but his resignation, under the circumstances of the case, was very properly refused.

At dinner I had some pleasant conversation with President Quincy and Dr Pierce of Brookline about old times, in the course of which the latter spoke of the privilege of Dr Hawes of Hartford, in ministering to a church where the Governor and Chief Justice are Deacons; a striking memento of the days of our Puritan ancestors.

RECENT PUBLICATIONS.

An Oration delivered at Charlestown, Massachusetts, on the 17th of June, 1841, in commemoration of the Battle of Bunker-hill. By George E. Ellis. Boston: 1841.

Mr Ellis has fully sustained his reputation for thorough and accurate research, for sound judgment and discrimination, in his address at Charlestown, in Commemoration of the Battle of Bunker-Hill. And familiar as that name is, it will be admitted that the subject is presented with fresh power and interest in this oration. It will be generally acknowledged, we presume, that Mr Ellis has given a faithful account of the conflict of that day, and has spoken forcibly and well of the causes which led to and the consequences which flowed from it. We quote two or three of the closing passages.

'There are persons among us who have lately raised the question whether our revolutionary war was justifiable on peace principles. In one point of view the question provokes a smile. It is somewhat as if a man who had crammed himself with a luxurious dinner, should impede its digestion by doubting whether he had come honestly by the dinner. In another point of view the question is a serious one, as it involves the profoundest principles of moral and political science. Yet let not the indignation of the Christian fall so much upon the war, which may be the unavoidable result, as upon the wrongs, the grievances, and the tyrannical oppression which necessarily end in the war, The profession of the soldier has received undeserved abuse. Soldiers, indeed, do the fighting, but it ought to be remembered that others besides soldiers bring on the quarrel, and then leave it to soldiers to be finished.

I can realize in my imagination the direful and accumulated miseries of war; but the question to be decided when a war is hazarded, is, whether these miseries are greater than the evils which are sought to be redressed by a war. If there are miseries in war, there are miseries likewise in slavish subjection, in the bondage of one territory and people, separated from them by an ocean. England has now unwilling tributaries and dependencies, with Ireland at the head of the list. Ireland struggles in vain against unjust and oppressive measures; we struggled with success, and bore the miseries of war. Which people now enjoy the preferable condition, the Irish or the Americans? All the accumulated miseries of war are felt at the time, yet they do not avert the war. In the preparation of bandages and the erection of hospitals, in the burying of the dead on the battle-field, and in the houseless beggary of the widow and the orphan, the miseries of war are solely felt at the moment, yet they do not avert the war. These miseries are all neutralized by some pressing, some inciting wretchedness or fear, which reaches deeper into the heart. We cannot paint or imagine those miseries as the sufferers experience them—they meet them knowingly, by choice, by preference, before what they must endure to purchase peace by submission. When the mother receives in her village home the tidings that her husband and her eldest son fell upon the last field of conflict, she will arm her second son, and send him forth with sadness, yet with free choice, to meet the perils of the next action.

And what patriot or Christian comparing the events of this day, which have given it an imperishable title in our annals, with the prosperity and happiness with which we now commemorate it, can fail to feel a glad and holy influence working upon his heart? Our retrospect of the past should enforce our duty as based upon our gratitude. Patriotism is a word which we may hear everywhere, and while the politician always uses it in justification of his cause, let us remember that it is but a word which is the common property of human mouths. But patriotism as a moving impulse, working with spells of power on the heart, and inciting to personal sacrifices for one's country and one's posterity, has been forever vindicated as a real, yes, a religious sentiment, by the contrasted prospects of carnage once, of prosperity now, upon which the sun has shone on that summit. It will require no strong effort of the imagination to bring the slain of that battle to unite in these our commemorative services. Their ashes and their blood are always with us—they are mingled with the soil and the verdure of the hill-top, and when liberty is our theme, their spirits, which went forth from the clay in a shout of glory for liberty, return again and exalt our theme. And if they are with us, they ask but one question, and look to us for an answer—it is this. We now enjoy what they died in agony to secure for us. They ask us if the inheritance is worthy of its purchase? And if it be worthy of the blood which purchased it, let us ask ourselves if it be not worthy of the righteousness in heart and life which is required to retain it?

One word, in conclusion, of serious counsel, the place where I stand, and the office which I discharge, alike require that I should speak. I have been compelled to use the term enemies, to express the relation which the counsellors and the soldiers of the land of our fathers once sustained towards the people of this republic. The term enemies has now lost its meaning, as applied to them—it comes into use only as the counterpart to our designation of rebels. Let every feeling of enmity then be banished from the present while we survey the past. If that monumental pillar, which is now so rapidly and so boldly rearing its solid shaft towards the heavens, is ever to excite hate or passion in any Briton or American who shall gaze upon it, it, may the next flash of lightning rend it into ruin! Beneath its foundation are mingled in quiet companionship the ashes of friend and foe, and as closely are our national interests associated with the prosperity and the glory too, of the land of our fathers. I may venture to illustrate the intimacy of this dependence by the statement of a pleasing and a somewhat remarkable fact. I have sought to pay a deserved tribute to the heroic conduct of Colonel William Prescott. His son, who bears his name,

is known and respected by all who hear me, as a Judge and a Counsellor. There is yet another who bears that worthy name in connection with public distinction. I refer to the author of that beautiful and interesting history, which has been justly esteemed abroad as the first literary production of our country. Over the shelves of the library in which that history was composed, two swords are now crossed in amicable union—one was wielded in the redoubt upon yonder summit, by the gallant Prescott; the other, upon the same day, was in the hands of Captain Linzee, commander of the sloop of war Falcon, then lying at the foot of the hill. Crossed as we may say upon that day, in deadly strife, how have they thus been brought into amicable union? The minister of God made harmony between them by consecrating the vows of matrimony between the grandchildren of the combatants. Let the peace and good will thus established between the leaders of the strife, while the edges of their swords are blunted by their blades—let this happy result, which is something more than an emblem, be the pledge of mutual dependence and love between the people of the nations whose unnatural conflict we now dismiss once more to the oblivion of the past.

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Mammon, or Covetousness the Sin of the Christian Church, by Rev. John Harris, author of the Great Teacher. Published by the American Tract Society, New York; 1841.

We are glad to find, that a new edition of this excellent work has so lately been published in our country, and in a form well adapted to general circulation. It is of a description of books always needed; and which demands for their successful execution no ordinary gifts either intellectual or moral. Nor is it without reason, that this work has been so generally approved: Christians of various names and forms of faith have united in commending it: and though, were it needed, we might perhaps feel constrained to object to some incidental thoughts or expressions, yet we find no difficulty in numbering it with the ablest and best moral treatises, that our language has furnished. The premium of one-hundred guineas, which it obtained, was offered by an intelligent and philanthropic individual in Great-Britain from a deep sense of the importance of the topic it discusses. It exhibits with great faithfulness and ability the sin of 'covetousness,' as the sin of the Christian Church; and which more especially needs to be exposed as the great sin of the community; indeed, it shows with what justice and truth it is represented in scripture even as 'idolatry'; and though the application is immediately to another nation it may with equal justice be transferred to our own. Some of our readers may already have been instructed by its pages. But the subject is one which depends for none of its reasons on its novelty; and we commend this new edition to any who may as yet be strangers to them. For such we select one or two brief extracts.

'Every nation has its idol. In some countries that idol is pleasure; in others, glory; in others, liberty; but the name of our idol is Mammon. The shrines of the others, indeed, are not neglected, but it must be conceded that money is the mightiest of all idol-gods.

And not only does this fact distinguish us *from* most other nations, it distinguishes our present, from our former, selves—it is the brandmark of the present age. For, if it be true, that each successive age has its representative; that it beholds itself reflected in some leading school, and impresses its image on the philosophy of the day, where shall we look for the image of the existing age but in our systems of political economy? "Men who would formerly have devoted their lives to metaphysical and moral research, are now given up to a more *material* study"—to the theory of rents, and the philosophy of the mart. Morality itself is allowed to employ no standard but that of utility; to enforce her requirements by no plea but expediency, a consideration of profit and loss. And even the science of metaphysics is wavering, if it has not actually pronounced, in favor of a materialism which would subject the great mysteries of humanity to mathematical admeasurement, and chemical analysis. Mammon is marching through the land in triumph; and, it is to be feared, that a large majority of all classes have devoted and degraded themselves to the office of his train-bearers.

Statements like these may startle the reader who now reflects on the subject for the first time. But let him be assured that "as the first impression which the foreigner receives on entering England is that of the evidence of wealth, so the first thing which strikes an inquirer into our social system is the absorbing respect in which wealth is held. The root of all our laws is to be found in the sentiment of property;" and this sentiment, right in itself, has, by excess, infected, with an all pervading taint, our politics, our systems of education, the distribution of honors, the popular notions—nay, it has penetrated our language, and even intruded into the sacred enclosures of religion. This is a truth obvious, not merely to the foreigner to whom it is a comparative novelty, the taint is acknowledged and deplored even by those who have become acclimated and inured to it. Not merely does the *divine* protest against it; the man of the world joins him; for it is felt to be a common cause. The legislator complains that governments are getting to be little better than political establishments to furnish facilities for the accumulation of wealth. The philanthropist complains that generous motives are lost sight of in the prevailing desire of gain; so that he who evinces a disposition to disinterested benevolence is either distrusted as a hypocrite, or derided as a fool. The moralist complains that 'commerce has kindled in a nation a universal emulation for wealth, and that money receives all the honors which are the proper right of knowledge and virtue.' The candidate for worldly advancement and honor protests against the arrangement which makes promotion a matter of purchase, thus disparaging and discouraging all worth save that of wealth. The poet laments that "the world is too much with us;" that "all things are sold;" that every thing is made a marketable commodity, and "labelled with its price." The student of mental and moral philosophy laments that his favorite "sciences are falling into decay, while the physical are engrossing, every day, more respect and attention;" that the "worship of the beautiful and good has given place to a calculation of the profitable;" that "every work which can be made use of to immediate profit, every work which falls in with the desire of acquiring wealth suddenly, is sure of an appropriate circulation;" that we have been led to "estimate the worth of all pursuits and attainments by their marketable value."'

Again:

'Were it our object to present a complete catalogue of the injuries which it inflicts on religion, we should begin by adverting to the fact, that it detains numbers from God. Careful and troubled about many things, they entirely neglect the one thing needful. The world retains them so effectually in its service, that they have no time, no heart to spare for religion; and though some of them, at times, may cast a wistful glance in that direction, and even steal a visit, in thought, to the Savior's feet, yet, like their prototype in the Gospel, they "go away sorrowing," for the spell of Mammon is upon them.

As to the professor of christianity, the evil in question operates to his injury, partly by engaging so much of that energy for the world, the whole of which would not have been too much for religion. The obstacles to the salvation of a man are so numerous and formidable, that the Scriptures represent his ultimate success as depending on his "giving all diligence" to it. In the economy of salvation, therefore, God graciously undertakes to watch over and provide for his temporal wants, that, being relieved from all distraction from that quarter, he might be able to bend and devote his chief strength to the attainment of heaven. But, in guilty counteraction of this arrangement, the covetous professor divides his forces between these two objects most disproportionately. He has but just sufficient fuel to offer up a sacrifice to God, and yet he consumes the principal part of it in sacrificing to Mammon. The undivided powers of his mind would not be too much for the claims of religion, and yet he severs and sends the greater portion of his strength in an opposite direction. The consequence is, that his piety is kept in a low, doubtful, disgraceful state. His religious course is marked with hesitation and embarrassment. The cares of this world, and the deceitfulness of riches, engross that feeling which is the appropriate soil of religion, and which belongs to it alone. And to expect to reap the fruits of Christian benevolence, from such a mind, would be to look for grapes from thorns, and figs from thistles.

Nor does covetuousness operate less injuriously by taking off his supreme trust from God and giving it to the world. If a staff be placed in the hand of a bent feeble man, what more natural than that he should lean on it? Man is that impotent traveller, and wealth is the the staff which offers to support his steps. Hence, in the word of God it is repeatedly intimated, that to possess riches, and to trust in them is one and the same thing, except where grace makes the distinction. The term *mammon*, for instance, according to its derivation, imports, *whatever men are apt to confide in*. The original term for *faith* is of the same derivation, and for the same reason—because it implies such a reliance on God as the worldly mind places on riches. So that mammon came to signify riches, because men so commonly put their trust on them. And when our Lord perceived the astonishment he had excited by exclaiming, 'How hardly shall they that have riches enter into the kingdom of heaven!' the only explanation which he gave, and which he deemed sufficient, imported, that as the danger of riches consisted in trusting in them, so the difficulty of possessing them, and not trusting in them, is next to an impossibility—a difficulty which can only be surmounted by omnipotent grace.'

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Parisian Linguist; an easy method of acquiring a perfect pronunciation of the French Language without a French Master, &c. &c. By an American, resident in Paris. Boston: James Munroe & Co.

This little work is 'intended,' the author says, 'for Academies and Schools in the United States and for American Travellers in Europe;' in it 'all the rules of grammar and the forms of French conversation are fully illustrated, and the whole is expressed in the simplest English spellings.' We think the book will be found to be very useful; but that many persons can 'acquire a perfect pronunciation of the French Language without a French Master,' we much doubt.

SUFFOLK STREET CHAPEL.

Messrs Editors,—The Suffolk Street Chapel, as you know, is under the care of the Rev. Mr Sargent, one of the ministers at large in this city. The knowledge of its prosperity must be gratifying to all our friends, and no better evidence could be given of it than was afforded by the recent celebration of its Sunday School. The pupils with their teachers and friends left the city early in the morning by the Cars for Needham, and returned at seven o'clock in the evening. The longest train usually brought together, sixteen I think in number, was requisite to accommodate the company on their return—bearing six hundred persons, young and old, who had engaged in this rural excursion. Understand me not as saying that these all belonged to the Chapel. But I do mean to say that such was the number who from sympathy with this School, either as those actually connected with it or as those living on this or the other side of the line, were desirous of manifesting their interest by contributions to, and partaking with them on this joyful occasion.

The day was filled up with innocent sports on the part of the young, in admiration of the lovely scenery and the objects of natural beauty among them; and in the religious exercises which usually commence and bring the day to a close. I was present at the latter, and no sight could be more interesting than the large assembly of this occasion, collected under the lofty and silent grove, with no canopy but the overarching heavens, seated in a wide extended semi-circle, and all engaged in the hymn of praise, the solemn prayer, or listening to the instructive lesson, addressed to the children, their parents or teachers. Three original hymns were sung; the opening prayer was offered by the Pastor, and the closing one by Rev. Mr Waterston. The children were addressed by Messrs Thayer, Pray, Waterston and Sargent. Dea. Lincoln the Superintendent was present and contributed largely by his courtesy and judicious arrangements to the satisfaction and comfort of the whole.

No mode of enjoyment more useful or pleasant could be derived than this for the children of the Chapel. For the most part, they are cooped up within the brick walls of the city year in and year out. To go out therefore together, and spend the day in the open air, amidst the flowers and groves and birds, in company with their religious friends who have gathered them into this Christian fold, and there to open to them a new page in the volume of nature and revelation, and impress upon their minds under these new circumstances, the goodness of God, and the beauty of holiness, must be regarded as among the most efficient means to bind them to their friends, to open and improve their hearts, to encourage them in the way of duty, and prepare them for usefulness, virtue and heaven.

We hope the Pastor of this Chapel will continue to have his hands encouraged, and his heart strengthened in his arduous labors. And we would earnestly invite those in the more immediate neighborhood who have the ability and time to volunteer their services to aid him in the good work in which he is engaged. Teachers are constantly wanted; and there is no field of usefulness open, better than this, where good can be obtained and done at the same time.—*Communicated.*

MR PARKER'S SERMON.

Messrs Editors,—I understand Mr Parker in his late discourse 'on the transient and permanent in Christianity,' to say that the permanent consists in love to God and love to man.

'To turn away,' he says on the twenty third page of the second edition, 'from the disputes of the Catholics and the Protestants, of the Unitarian and the Trinitarian, of Old School and New School, and come to the plain words of Jesus of Nazareth, Christianity is a simple thing; very simple. It is absolute, pure morality; absolute pure religion; the love of man; the love of God acting without let or hindrance. The only [illegible] it lays down, is the great truth which [illegible] spontaneous in the holy heart, —there [illegible]d.'

I w[illegible]k to which of these two parts of what [illegible]anent in Christianity, the truth of our immortality belongs; whether it comes under love to God or love to man.

The Christian doctrine of regeneration, (the necessity of a new life to the unspiritual) as set forth in the third chapter of John,—to which does it belong?

Pray tell me, to which of these two holy affections belongs that characteristic revelation of Christianity, that God is our Father?

And so of all the disclosures which are made of the character and purposes of God, and of human destiny and capability, to which of the two affections mentioned above, I pray the favorers of this sermon to tell me, do they appertain?

If it be said that, by 'Christianity,' in the passage quoted, is meant simply Christian excellence, then I enquire whether we are to understand it to be asserted that Christian excellence is the only permanent element, and that Christian truth is ephemeral?

It is true that divine love is the substance of the Christian life. But this discourse promised to tell us, not what constituted the Christian life; but what is transient and what permanent in the Christian Religion, or in what Mr Parker denominates actual Christianity, that is, Christianity as it is understood and received.

We are reminded, by Mr Parker, of the shifting dogmas of the Church, and are told, in very exaggerated language, of the difference of doctrine between Christians of different ages and lands. 'The Christianity of the sects, of the pulpit' (that is, of Edwards, and Wesley, and Barrow, and Massillon, and Chrysostom, and Augustin, and also of Buckminster and our excellent preachers whom we hear from Sabbath to Sabbath') the Christianity of the sects, of the pulpit, of society, is ephemeral—a transitory fly.' But what is permanent? This is the question, to which the title of the discourse leads us to expect an answer, and nothing could be of more interest, than an answer to it, which should be satisfactory. I understand Mr Parker to reply that the permanent element in the Christian Religion is the Christian life, love towards God and man. I beg, therefore, to be permitted to press the enquiries with which I began.

I have other observations to make; but they would be to little purpose, until something is settled with regard to the main doctrine of the discourse. I fear this will never come to pass. I fear that the author of the discourse is stationed on that part of the mountain of Christianity, which he so eloquently describes, where 'it catches the clouds.' Yet is it not better to walk in the humbler region, where it sends down waters 'to moisten the fainting violet, and gladden valley and meadow?' When we look up, we catch but a dim view of his extraordinary gestures and demeanor; and his voice seems to us to die away to an unprofitable murmur before it reaches our ears.

G. F. SIMMONS.

Waltham, 23d *July*, 1841.

MR MARTINEAU'S ADDRESS AT THE FUNERAL OF JOSEPH BLANCO WHITE.

Some notices of the life and character of Mr White appeared in the last Register. There are those, we doubt not, who will be gratified by seeing in our columns the Address delivered at his funeral by Rev. J. Martineau, one of the Unitarian Ministers of Liverpool.

It is finished. Another term of probation has expired. Behold, a mortal rests; a friend is gone; a spirit retires behind the veil; the lonely takes his shelter within the upper family of God. How still and peaceful is this moment, when the long struggle of life resigns its victim, and that deserted frame lies there in silent answer to the sufferer's prayer, 'O Lord, how long?' The throb of pain is felt no more; the weight of weariness is lifted off; the tension of the tortured will is quite relaxed: and of this we will speak with thanksgiving, though else it were sad that the patient light of those looks is quenched, and the accents of that venerable voice have ceased. Not often indeed can the grave bereave the world of such a priceless treasure as this: no common soul dwelt within that lifeless form: a vast knowledge, a rare wisdom, a rich experience, a devout trust, are plunged into the unfathomable night, and hidden from our eyes: yet, here is death a thing divine,—'a secret place of the Most High,' full of mildest protection;—a cool 'shadow of the Almighty' to the fevered and afflicted mind. Physical anguish extorts from us here a confession, true also in a sublime moral sense, that it is more awful to live than to die. How, indeed, can we stand here, in the presence of that poor dust,—how perceive the fresh light and breath of morning, and the stir of labor, and the looks of living men, and all the eddies of our life-stream, flowing and whirling around it in vain, without owning that *to be* is deeper and more solemn than *not to be;* to be awake with our Freewill, than to sleep beneath Necessity; to be ordered onto this mighty theatre of wonder and of duty, than to be summoned from it, where the wicked cease from troubling, and the weary are at rest. Ours truly is the fearful lot, to whom remains the unfinished race, the untouched burthen, the yet fierce temptations of life,—its ambushed conflicts, and its doubtful victory. On us too, as on the faithful who have gone before, may God have pity in our day; and number us with those whose peace is sealed, whose rest is sure!

Meanwhile, it is a weighty moment, when we bid adieu to a mind like that which now waves to us the mortal farewell. But for the dear prisoner himself, emancipated now, we might begrudge that higher world, rich already with the accumulated spoils of earth, this new treasure from our sphere, where such spirits are all too few; and complain of that law of spiritual attraction, by which holy things gather themselves together in this universe of God;—so that to them who have much, yet more is given, and from those who have little is taken away even that which they have. For in the fall of this life, it is not any solitary mourner, not any domestic group, not any province or any sect,—but an era of the church and the world, one of whose lights is extinguished, one of whose choice spiritual forces is spent. We part from one who has not simply *passed through* his allotted portion of time; but who has truly *lived;* sharing its most vivid existence, and in contact with its most brilliant points, and himself impressing a new form on some of its highest interests; who had gathered most of its wisdom, and experienced all its severities; who consecrated himself to the service of truth, and the untiring quest of the living God, with the singleness of a great purpose, and the dignity of a high faith; and in his fidelity to this vow, passed from exile to honor, and from honor back into neglect, with the courage of a martyr, and the simplicity of Christ. His part is over; his work remains. The meditations of wisdom, and the sanctities of conscience cannot perish under the providence of God; and he has left us many a deep and sacred thought,—many an image from his own true soul,—for which the world will be happier yet, and the pure light of devout and Christian reason, wherein he lived, open over us a deeper heaven than the storm-clouds of fear and superstition now permit us to behold. While the labors of his mind still survive, to share the noble strife through which all things great and good must pass to their triumph in this world, he is gone where no error can mislead, no falsehood prevail, no tempest of deluded passion hurl upon the good.

Our departed friend here lays down a life of *thought* and *suffering* rather than of *action*. Such a life we instinctively conceive to be in spiritual sympathy with heaven; and the belief attests the natural feeling of all too, that the inward spirit has a divine ascendancy over the outward forms of existence. We part from one who dealt indeed within our days, but was not limited to their range; who had collected the thoughts of every age, and lived in communion with all generations of the wise. Belonging to no time, he comes before our conceptions as one for eternity:—the wisdom from above does but return home, when it goes thither. He has but joined the great and holy with whom he has long been familiar, and entered the mild converse with immortals, long studied in exile here. He is gone to that Messiah whose mind he so well understood, and so simply obeyed; gone to the closer embrace of that Infinite Spirit, within whose Fatherhood he reposed like a suffering and trustful child. And though his mortal remains rest not in the tombs of his fathers, but in a foreign clime; yet all lands are near alike to heaven, and the pure spirit is nowhere alien in the universe of God. Let us then consign these relics with faith and reverence to the earth; in hope to meet their departed spirit, when we shall have crossed the gulf of silence, and reached the sphere where doubts shall be resolved, and the mystic secret opened, and the tears of mortal grief for ever wiped away.

For the Register and Observer.

ORDINATION AT WORCESTER.

On the evening of July 19th, Mr J. H. Heywood late of the Divinity School, Cambridge, was ordained as an Evangelist, with the following services.

1. Voluntary and Anthem.
2. Introductory Prayer and Selections from Scripture, by Rev. Edward Stone of Framingham.

3. HYMN.

We meet within this house of prayer,
To consecrate a brother dear
Our holy ministry to share,
In fellowship and love sincere,
To cheer him on o'er mountains far,
The banner of our faith to bear.

He leaves the home of infancy;
His friends; the Guardian of his youth,
Domestic joys; all—all, to be
A messenger of Gospel truth;
To break the sacramental bread,
And pure baptismal water shed.

Father of Jesus! Holy One!
Thy trusting servant looks to Thee!
As erst on thy beloved Son,
On him, oh let thy Spirit be;
Be with him on his pilgrim way,
'A flame by night, a cloud by day.'

A faithful shepherd, may he lead
Thy flock in pastures green and fair,
With simple truth thy younglings feed,
And for Thyself their souls prepare;
And give him strength from door to door
To deal a portion to the poor.

As earth and nature to the sun,
Father! our spirits turn to Thee;
Be Thou our life till time be done,
Our portion in eternity;
Thee we adore,—to Thee would raise
Our grateful hearts in songs of praise.

4. Sermon, by Rev. Mr Hill of Worcester.
5. Anthem.
6. Ordaining Prayer, by Rev Mr Ware of Cambridge.
7. Charge, by Rev Mr Allen of Northboro.
8. Right Hand of Fellowship, by Rev Mr Waterston of Boston.
9. Concluding Prayer, by Rev. Mr Sargent of Boston.
10. Closing Hymn.

Eternal one! Fountain of Light!
Whose changeless glory knows no night!
Illume our darkness, while we bow
And supplicate thy blessing now.

Great Father! be thy presence near,
To all who have assembled here
To join the worship of thine house,
And witness thy young servant's vows.

Should field and flood our paths divide,
United still, may we abide
In Faith, in Hope, in Charity,
And all-embracing love to Thee.

This night in silent slumber prest,
Spread thy pavilion o'er our rest,
That when these sombre shadows flee,
Morning may find us still with Thee.

11. Benediction, by Rev. J. H. Heywood, of Louisville, Ky.

The services, which were in Rev Mr Hill's Church, were appropriate to the occasion, and a large audience testified by their earnest attention their interest in them and their sympathy with the young evangelist who was about to leave the home of his childhood and the friends of his youth for a distant field of labor. Mr Hill preached from John x. 16—'And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.' The subject—The wants and claims of the West—was ably discussed and our duties as Christians and especially as Liberal Christians, were presented in a clear and convincing light. The Address of Mr Hill to his young friend, who had been brought up under his ministry, was peculiarly appropriate, affectionate and touching, and melted the hearts of many. The Fellowship of the Churches by Mr Waterston which was extemporaneous, was the outpouring of a warm and affectionate heart, and the allusions to their former intercourse in the school of the prophets and in the ministrations to the poor in Boston, were happy; and it was easy to perceive that they were listened to with an intense interest. Mr Heywood's destination for the present is Louisville, Ky., where he has passed several months and where as we understand his services were highly appreciated. From our knowledge of his character and attainments, we look with much confidence for his success as an evangelist and Christian minister wherever his lot may be cast. Such men as Mr Comant, of whose recent ordination as an evangelist for the distant West, your readers have been informed, and Mr Heywood, men so enlightened and zealous, with hearts so full of love, with such longing desires to do good, cannot fail, should their lives be spared, to render eminent service to the cause of truth and holiness. They will do much to remove prejudice and disarm opposition—and even bigotry and intolerance will be ashamed, and forced, however reluctantly, to admit their title to the Christian name, and esteem them highly in love for their work's sake. A.

INTELLIGENCE.

Extension of the Charlestown Branch Railroad.—The work on this railroad was yesterday put into the most vigorous operation. Laborers are engaged along the whole line, and the work of grading will be speedily accomplished. Six bridges are to be constructed, which have been contracted for, and two of them are in progress of construction. These are all *over roads.* The extension of this road is designed to enter the Worcester Railroad at some future time at Newton. At present it is to terminate at Fresh and Spy Ponds, in Cambridge, and is designed chiefly for the transportation of ice. The main track extends directly from near its junction with the Lowell Road to Block Island, (a gravel hill in the meadows of West-Cambridge.) There are to be three lateral branches: one round the easterly side of Fresh Pond, near Tudor's extensive ice-houses; another on the westerly side, terminating at the new houses of Barnard, Stearns & Gage, and a third to extend to Spy Pond. When these are completed, a new impulse will be given to the ice trade of this vicinity, which although now carried on to the amount of many thousands of dollars is still in its infancy. The length of the main track is 23,500 feet (almost 4 miles.) The cost of the road is estimated at about $80,000. The rout is nearly level the whole distance, the only deep cutting being at Block Island, which is 25 feet; and the gravel is very desirable for use in the vicinity.—[*Bunker Hill Aurora.*]

Weights and Measures.—A report from the superintendent of standard weights and measures has been communicated to Congress by the Secretary of the Treasury, announcing the completion of the final series, (the ounce weights.) We perceive by it that it is deemed important that the Governors of the several States be invited to send directions to the Treasury Department to whom and how these standards may be forwarded, in order to reach their aim of public utility. There might then also be forwarded at the same time, the yards, and some of the sets of the larger weights, which remain still in the vaults of the Treasury Department, uncalled for, to bring them into that actual use which, at the time of their beginning, seemed so much desired. Mr. Hassler states that with the present delivery, the task of the construction of standards of the weights for the States, as well as for the custom-houses, is completely absolved. The sets of ounce weights for the States, begin with the ten ounce weight, and go down, decimally subdivided, to the one-ten-thousandth of the ounce. A number of standard yards sufficient for all the States, and for some of the custom-houses, were completed last year. [*Madisonian.*]

The Revenue Cutter Hamilton, Capt. Sturgis, arrived in our harbor on Saturday, from a cruise of several days, along the south coast of Massachusetts Bay. The Collector of the District, Levi Lincoln, was on board for the purpose of ascertaining the condition of the lighthouses. All the lights on the south shore were examined, also the lights on Race Point, the Highlands of Cape Cod at Truro and at Nauset Beach, and found to be in admirable order. The light at Truro, with the improved lanthorn, constructed under the direction of Mr. Lewis, Engineer, and which was exhibited in State-street last year, is one of the best lights on the coast of America. It may be seen at a great distance.—[*Journal.*]

Interest of the Pennsylvania Debt.—The Philadelphia Pennsylvanian says that the semi-annual interest on the Pennsylvania State debt, due on the 1st of August, will be promptly paid.

New Bedford Total Abstinence Society.—On the 16th instant a meeting of the citizens of New Bedford (favorable to the formation of a Society for the suppression of all kinds of intoxicating liquors as a drink was held at Washington Hall. The sense of the meeting being taken, it was voted unanimously, that they forthwith organize such a Society to be called the 'Washington Total Abstinence Society.'

A Constitution and By-Laws were adopted, and officers chosen; of whom Tilson Denham was President and James H. Tallman Secretary.

From the Cincinnati Gazette, 9th inst.

The Entombment.—It was the wish and request of the family and relatives of General Harrison, that his body should be entombed as privately, and with as little ostentation as possible. In consequence of this, many thousands of our citizens, who else would have followed it to North Bend, contented themselves to remain away. The feelings of the nearer neighbors and acquaintances of the late President, however, could not be thus restrained; and on the arrival of the steamboat at the place where the remains were taken ashore, the committee found an assemblage of several thousand persons, who had collected from the farms for miles around, and from the nearest towns of Ohio, Kentucky, and Indiana, anxiously awaiting the appearance of the boat. Although the circumstance was to be regretted, it affords a new evidence of the deep and abiding hold which General Harrison had upon the affections and respect of his immediate neighbors. For many miles around the Bend, he had, with every man who was worthy of his regard, what may almost be called an intimate acquaintance; and in reference to this relation between himself and his neighbors, it may be truly said, that they who knew him best love[illegible] him most.

The Raritan landed about a mile above the Harrison Dwelling. Here the remains of the General were taken ashore, and the relatives and committees formed in procession after them. As they wound slowly and solemnly towards the tomb, many of those who were assembled fell into the line. Others more anxious to get a look at the coffin which increased the body of their late friend, took positions ahead, where it was known the funeral train would pass, and thus skirted the entire way. At the tomb a prayer was offered up by the Rev. Joshua L. Wilson, of the First Presbyterian Church of this city, and the burial services of the Episcopal Church read by the Rev. John T. Brooke, of Christ Church.

The tomb is a simple vault, with nothing merely for show, and none of the decorations of art. Its situation is very beautiful, with reference to either the river or the country in its rear. A few trees, of the original growth of the forest, stand around it. By another year the grass will be creeping up its sides, and the wild flowers be bending towards it.

Appointment by the President, by and with the advice and consent of the Senate.—Peleg Sprague, Judge of the United States for the District of Massachusetts, in the place of Hon Judge Davis, resigned.

The East.—The following, we are informed are the Conditions, offered by Government at Constantinople to Mehemet Ali, in accordance with the recommendations of the ambassadors of the conference, with the exception of Lord Ponsonby, who appears *still* to be in a minority:—

1. The hereditary possession of Egypt is confirmed to Mehemet Ali, and his descendants *in a direct line.*
2. Mehemet Ali will be allowed to nominate his own officers up to the rank of a colonel. The viceroy can only confer the title of pasha with the consent of the sultan.
3. The annual contribution is fixed at 80,000 purses, or 40,000,000 piastres, or £400,000.
4. The viceroy will not be allowed to build a ship of war without the permission of the sultan.
5. The laws and regulations of the empire are to be observed in Egypt, with such changes as the peculiarity of the Egyptian people may render necessary, but which changes must receive the sanction of the Porte.

Candia.—The German papers state that the insurrection in Candia was still making progress, and that in another attack made by the Turks on the intrenched camp of the insurgents at Heraclion, they had been repulsed with loss. The nephew of Mustapha Pasha was said to have been slain in the field. A decisive engagement was expected to have taken place on the 6th.

Syria.—According to advices from Constantinople of the 12th inst. the divan was disposed to make important concessions to the Christian population of Syria and was to erect Jerusalem into a free city, under the direction of a Turkish governor. The spirit of insurrection was also spreading to Arabia.

MARRIAGES.

In this city, Mr J. Elliot Little, of the firm of Little and Barnard, of Galveston, Texas, to Miss Ann H. Dodge, of Boston.

In Marblehead, 20th inst, by Rev. Mr Bartlett, Mr George Johnson to Miss Abigail Lewis, daughter of the late Capt. Philip Bisson.

In Philadelphia, 20th inst, J. Dickinson Miller, M. D. of U. S. Navy, to Julia, daughter of Dr W. P. C. Barton, of P.

DEATHS.

In this city, July 22, Mr Oliver Mills, 63; Joanna Field, wife of George E. Harrington.

July 24, Edward, son of Mr Samuel Kneeland, 18.

In this city, Rev. William Smith, Jr., Pastor of the Baptist Church in Chelsea.

In Roxbury, 23d inst, William Alleyne, eldest child of Mr William J. Adams, 7 years.

In Newton, on Saturday morning, Mrs Martha Freeman, widow of the late Rev. James Freeman, D. D.

In Lexington, on the 16th inst, William P. Muzzey, 19, only son of Mr Jonas Muzzey.

July 13th, in Hillsboro', Illinois, to which place he had recently removed with his family, Benjamin Freeman, Esq. late of this city.

In Leominster, July 20th, Mrs Clarissa Kendall, wife of Charles H. Colburn and eldest daughter of Sewall Richardson, 24.

In New York, July 19, Mrs Frances A., wife of Mr B. P. Sturgis, 18, formerly of Boston.

In Paris, 24th June, M. Garnier Pages, a distinguished member of the French Chamber of Deputies.

In Munich, the Baroness Stein-Alfenstein, at the age of 101 years. She is presumed to have been the oldest of the German nobility.

SPLENDID EDITIONS OF THE CLASSICS.—Oratores Attici et quos sic vocant Sophistæ, opera et studio, G. S. Dobson, 16 vols, 8vo—Q. Horatii Flacci Opera accensuit et illustravit Frederico G. Doering, 8vo calf extra—Demosthenis et Æschinis que exstant omnia, illustravit Gulielmus Stephanus Dobson, A. M., 10 vols, 8o—Platonis Opera, Bekker's edition, 11 vols, 8vo, London—Virgilius Maro, Illustratus a Chr. Gottl. Heyne, editio quarta curavit Ge. Ph. Eberard Wagner, 3 vols, splendid engravings—Homeri Carmina curante C. C. G. Heyne, 9 vols—Corpus Poetarum Latinorum, edited by G. Walker, 1 vol. 8vo.

Imported and for sale by C. C. LITTLE & JAMES BROWN, 112 Washington street. jy 31

TO TRAVELLERS.—Cross's and Street Directory, 1841—Birmingham and Railway Guide, illustrated with numerous engravings and maps.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. jy 31.

THE HAND BOOK OF SINGING BIRDS.—containing directions for the breeding, rearing and treatment of the finest songsters, embellished with colored plates of the birds, and engravings of their cages.

Lately received and for sale at TICKNOR'S, corner of Washington and School streets. jy 31

THE TOKEN *and Atlantic Souvenir for* 1841.—A few copies, the balance of the edition. For sale at TICKNOR'S, corner of Washington and School sts. jy 31

ENGLISH PERIODICALS, *for July.*—Blackwood's Edinburgh Magazine; The Medico Chirurgical Review and Journal of Practical Medicine; The British and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery. For sale at TICKNOR'S, corner of Washington and School streets. jy 31

LIVERMORE'S COMMENTARY.—The Four Gospels with a Commentary. By A. A. Livermore, Vol I. Containing Matthew. Just published and for sale by WM. CROSBY & CO. july 31 118 Washington st.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, edited by Rev. E. S. Gannett.

Contents of the August No.

The Jewish Sects.
Incidents in the Life of Ambrose.
Christian Resignation.
Doing all to the Glory of God. A Sermon by Rev. Jason Whitman.
On the Death of a Young Mother.
Letters to and from Goethe.
Emerson's Essays.
Orthodox Admissions.
Notices of Books—Intelligence, &c. &c.

Published monthly, at three dollars per annum, by WILLIAM CROSBY & CO. jy 31 118 Washington street.

RECENTLY published by JAMES MUNROE & CO.,—

Sermons to Children, by F. W. P. Greenwood, D.D., Minister of King's Chapel, Boston. 12mo.

Last Days of the Savior, from the German of Olshausen, 12mo, 250 pages.

Confessions of an Inquiring Spirit, by Samuel Taylor Coleridge, edited from the Author's MS. by Henry Nelson Coleridge, 12mo

Mary Howitt's Tales for the People and their Children; new stereotype editions, embellished with beautiful steel engravings.

No. 1. Strive and Thrive.
No. 2. Hope On! Hope Ever!
No. 3. Sowing and Reaping.
No. 4. Who shall be Greatest?

Memoir of Nathaniel Bowditch, prepared for the Young—printed for the Warren Street Chapel, 12mo, 158 pp.

Memoirs of James Jackson, jr., M. D., written by his Father, with extracts from his Letters, and Reminiscences of him by a Fellow Student. 12mo, 228 pages.

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German Romance; Specimens of its chief Authors; with Biographical and Critical Notices, by Thomas Carlyle, 2 vols 12mo.

Academical Lectures on the Jewish Scriptures and Antiquities, by John Gorham Palfrey, 2 vols 8vo.

Published by JAMES MUNROE & CO., 134 Washington street. jy 31

LIVERMORE'S COMMENTARY.—The Four Gospels, with a Commentary, by A. A. Livermore, vol. 1, containing Matthew. Just published, and for sale by S. G. SIMPKINS, 21 Tremont Row. jy 31

UNITARIAN COMMENTARY.—The Four Gospels; with a Commentary by A. A. Livermore, vol. I, containing Matthew.

This day published by JAMES MUNROE & CO., 134 Washington street. jy 31

ENGLISH edition of Blackwood's Magazine, at five dollars per annum—the July number just received.

Also, the July number of the Medico Chirurgical Review, and Journal of Practial Medicine.

Subscriptions received by JAMES MUNROE & Co., 134 Washington street. jy 31

BRONZE, FAWN, & MOROCCO TIES,—A large assortment this day received and for sale at the low price of 75 cents a pair at T. H. BELL'S 155 Washington street opposite the Old South Church. jy 24 3tis

POETRY.

For the Register and Observer.

THE WANDERER'S SONG.

Give back my quiet home!
'T is far away amid the green hills lying:
There the rude billows dashing cannot come:
No sound save that of evening breezes sighing
And the low streams replying
To the sweet music of the summer bird,
Is ever there amid its stillness heard.

Give back my quiet home!
My spirit for its gentle shadow pineth.
Weary and faint in stranger lands I roam,
While my fond heart, its wreath of memory twineth.
But on my pathway shineth
No ray of love to light my mazy track,
Or guide me from my mystic wandering back.

Give back my quiet home!
Its twilight hymn upon mine ear is stealing,
And mingling thoughts from their deep fountain come,
The treasures of that holy spot revealing.
Each pure and gladsome feeling
Lingers entranced around its sunlit way,
And robes in beauty its elysian day.

Give back my quiet home!
The mountain air is on its trellis breathing,
And peace is resting on its mossy dome,
The sword of discord in oblivion sheathing.
Bright forms are gaily wreathing
The hopes of youth to bind around them now,
While not a native breeze doth fan my brow.

Give back my quiet home!
The battle-spear upon my sight is glancing,
And starry banners on my vision come,
Their gilded folds in the soft moonlight dancing.
Contending hosts advancing,
Sound the shrill trumpet, and to combat call,
While ranks on ranks in the rude conflict fall.

Yes, give me back my home!
Its quiet breath, my fevered pulses stilling,
Methinks with magic power would o'er me come,
My weary heart with holy calmness filling;
And the low, gentle thrilling,
That bears on high a mother's hallowed prayer,
Should lure my soul away from earthly care.

Oh, give me back my home!
Around it still my heart is fondly clinging,
Though far away, beyond the billow's foam,
To the clear day its mountain paths are springing:
Yet there my spirit, flinging
Its mantle to the wandering breeze of even,
Should rest, till wafted to my home in heaven.

L. B. T.

I AM NEVER ALONE.

BY LADY JERVIS.

I am never alone—at early dawn,
When the lark pours her joyous notes on high,
When the diamond dew-drop gems the lawn,
And the daisy opens her tearful eye—
I am never alone—with fragrant air,
The Spirit of the first young Hour is there.

In one loud pæan our songs arise—
'Thanks to our God for the earth and skies,
For the early dawn, the glittering dews,
For the heaven of song, the glow of hues,
For the life, the light, the love we share,
Thanks! thanks for the thoughts of praise and prayer.'

I am never alone—at warm noon-day,
When the breeze is drank by the scorching heat,
When the lark hath hushed its thrilling lay,
And the flowers shut up their odors sweet—
I am never alone—beside me lies
The Spirit of the Wood, with deep dark eyes.

My heart is stilled with flower and bird,
My soul is with that spirit heard:
Low, soft as summer's breath arise—
'Thanks to our God for the earth and skies,
For the glowing noon, the cooling glade,
For the sweets of rest, the calm of shade;
For the life, the love, the peace we share,
Thanks! thanks for thoughts of praise and prayer.'

I am never alone—at evening's close,
When the twittering birds bid earth good night,
When the insect hums round the laurel-rose,
And the bat flies low in the dim twilight—
I am never alone—on bended knee
The Spirit of the Night-wind prays with me.

MISCELLANEOUS.

THE DEATH OF A MOTHER.

BY R. H. DANA.

'The sun is not set yet, Thomas?' 'Not quite sir. It blazes through the trees on the hill yonder, as if their branches were all on fire.'

Arthur raised himself heavily forward, and with his hat still over his brow, turned his glazed dim eyes towards the setting sun. It was only the night before that he had heard that his mother was ill, and could not survive but a day or two.—He had lived nearly apart from society, and being a lad of a thoughtful, dreamy mind, had made a world to himself. His thoughts and feelings were so much in it, that excepting in relation to his own home, there were the same vague and strange notions in his brain concerning the state of things surrounding him, as we have of a foreign land.

Arthur's mother was peculiarly dear to him, in having a character so much like his own. For, though the cares and attachments of life had long ago taken the place of a fanciful existence in her, yet her natural turn of mind was strong enough to give to these something of the romantic of her disposition. This had led to a more than usual openness and intimacy between Arthur and his mother, and now brought to his remembrance the hours they had sat together by the firelight, when he listened to her mild and melancholy voice, as she spoke of what she had undergone at the loss of her parents and husband. Her gentle rebuke of his faults, her affectionate look of approval when he had done well, her care that he should be a just man, and her motherly anxiety lest the world should go hard with him, all crowded into his mind, and he thought that every worldly attachment was hereafter to be a vain thing.

He had passed the night between violent tumultuous grief and a numb insensibility. Stepping into the carriage, with a slow, weak motion like one who was quitting the sick chamber for the first time, he began his journey homeward. As he lifted his eyes upward, the few stars that were here and there over the sky seemed to look down in pity, and shed a religious and healing light upon him. But they soon went out, one after another, and as the last faded from his imploring sight, it was as if every thing good and holy had forsaken him. The faint tint in the east soon became a ruddy glow, and the sun shooting upward, burst over every living thing in full glory. The sight went to Arthur's sick heart, as if it were in mockery of his misery.

Leaning back in his carriage, with his hand over his eyes, he was carried along, hardly sensible that it was day. The old servant, Thomas, who was sitting by his side, went on talking in a low monotonous tone; but Arthur only heard something sounding in his ears, scarcely heeded that it was a human voice. He had a sense of wearisomeness from the motion of the carriage, but in all things else, the day passed as a melancholy dream.

Almost the first words Arthur spoke, were those I have mentioned. As he looked out upon the setting sun, he shuddered through his whole frame, and then became sick and pale. He thought he knew the hill near him; and, as they wound round it, some peculiar old trees appeared, and he was in a few minutes in the midst of the scenery near home. The river before him, reflecting the bright evening sky, looked as if poured out from a molten mine. The birds gathering in, were shooting across each other, bursting into short gay notes, or singing their evening songs in the trees. It was a bitter thing to find all so bright and cheerful, and so near his own home too. His horses' hoofs struck upon the old wooden bridge. The sound went to his heart. It was here his mother took her last leave of him, and blessed him.

As he passed through the village, there was a feeling of strangeness, that every thing should be just as it was when he left it. There was an undefined thought floating in his mind that his mother's state would produce a visible change in all that he had been familiar with. But the boys were at their noisy games in the street, the laborers, returning, talking together, from their work, and the old men sitting quietly at their doors. He concealed himself as well as he could, and bade Thomas hasten on.

As they drew near the house, the night was shutting in about, and there was a melancholy gusty sound in the trees. Arthur felt as if approaching his mother's tomb. He entered the parlor. All was as gloomy and still as a deserted house. Presently he heard a slow, cautious step overhead. It was in his mother's chamber. His sister had seen him from the window. She hurried down and threw her arms about her brother's neck, without uttering a word. As soon as he could speak he asked, 'Is she alive?'—he could not say, *my mother*. 'She is sleeping,' answered his sister, 'and must know to-night that you are here; she is too weak to hear it now.' 'I will go look at her, then, while she sleeps,' said he, drawing his handkerchief from his face. His sister's sympathies had made him shed the first tear which had fallen from him that day, and he was more composed.

He entered the chamber with a deep and still awe upon him; and as he drew near his mother's bedside, and looked upon her pale, placid, and motionless face, he scarcely dared breathe, lest he should disturb the secret communion that the soul was holding with the world it was about to enter. The loss that he was about suffering, and his heavy grief were all forgotten in the feeling of a holy inspiration, and he was as it were, in the midst of invisible spirits, ascending and descending. His mother's lip moved slightly as she uttered an indistinct sound. He drew back, and his sister went near to her, and she spoke. It was the same gentle voice which he had known and felt from his childhood. The exultation of his soul left him—he sunk down and his misery went over him like a flood.

The next day, as soon as his mother became composed enough to see him, Arthur went into her chamber. She stretched out her feeble hand, and turned toward him with a look that blessed him. It was the short struggle of a meek spirit. She covered her eyes with her hand, and the tears trickled down between her pale, thin fingers. As she became tranquil, she spoke of the gratitude she felt at being spared to see him, before she died.

'My dear mother,' said Arthur—but he could not go on. His voice was choked, his eyes filled with tears, and the agony of his soul was visible in his face. 'Do not be so afflicted, Arthur, at the loss of me. We are not to part forever. Remember, too, how comfortable and happy you have made my days. Heaven, I know, will bless so good a son as you have been to me. You will have that consolation, my son, which visits but a few—you will be able to look back upon your past conduct to me, not without pain only, but with a holy joy. And think hereafter of the peace of mind you now give me, now I am about to die, in the thought of leaving your sister to your love and care. So long as you live, she will find you a father and a brother to her.' She paused for a moment. 'I have always felt that I could meet death with composure; but I did not know,' she said with a tremulous voice, her lips quivering—'I did not know how hard a thing it would be to leave my children, till now that the hour has come.'

After a little while she spoke of his father, and said, that she had lived with the belief that he was mindful of her, and with the conviction which grew stronger as death approached, that she should meet him in another world. She said but little more, as she grew weaker and weaker every hour. Arthur sat by in silence, holding her hand. He saw that she was sensible; he was watching her countenance, for every now and then she opened her dull eyes and looked toward him, and endeavored to smile.

The day wore slowly away. The sun went down, and the melancholy and still twilight came on. Nothing was heard but the ticking of the watch, telling him with a resistless power, that the hour was drawing nigh. He gasped, as if under some invisible, gigantic grasp, which it was not for human strength to struggle against.

It was now quite dark, and by the pale light of the night-lamp in the chimney corner, the furniture in the room threw huge and uncouth figures over the walls. All was unsubstantial and visionary, and the shadowy ministers of death painted them. Arthur shuddered for a minute with superstitious awe; but the solemn elevation which a good man feels at the sight of the dying, took possession of him, and he became calm again.

The approach of death has so much which is exalting, that our grief is for the time forgotten—and could one, who had seen Arthur a few hours before, now have looked upon the grand and grave repose of his countenance, he would hardly have known him.

The livid hue of death was fast spreading over his mother's face. He stooped forward to catch the sound of her breathing. It grew quick and faint. 'My mother;' she opened her eyes for the last time upon him—a faint flush passed over her cheek—there was the serenity of an angel in her look—her hand just pressed his. It was all over. His spirit had endured its utmost. It sunk down from its unearthly height; and, with his face upon his mother's pillow, he wept like a child.

COPY-RIGHT IN SERMONS.

A practice has recently arisen of taking down in short hand the sermons of first rate preachers, and of forthwith printing and publishing them for the pecuniary benefit of the persons by whom the short hand writer is employed. We are asked whether the preacher can check such a practice by any proceeding in the courts of law or equity? In other words, whether such an act as we have mentioned, amounts to an act of piracy? The two main principles upon which copyright depends are these; First, that it is originally a species of property; secondly, that it does not pass to other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treastise, a history, or any other manuscript, is the fruit of a man's own labor; that, up to the time of delivery, it is his own property, and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon. The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure and improvement. For the same objects he may reduce the whole into writing; but it does not, therefore, follow that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, and to point out religious duty, and to persuade his congregation to be zealous in discharge of it; but not to make them a present of any essay which they may publish with a profit.—*Law Magazine*

SINGULAR FACT.

It is perhaps generally known that it the Institution for the Blind in Boston, under the superintendence of Dr. Howe, the pupils make use of the raised letters, by which they are enabled to read not only the Holy Scriptures, but such other works as the means of the Institution have enabled it to publish. The American method of printing for the blind, in relieved letters, is considered a great improvement on the European. The consequence is that applications for the Boston editon are frequently made from beyond sea. We saw a letter yesterday from Dr. Howe, in which, among many interesting facts, it is mentioned that an old soldier in Holland, who had *felt* over one of the Bibles printed at the Institution in Boston, became desirous to obtain a copy, but when in possession of it, finding his fingers not so sensitive as he desired, he put *blisters on them*, thereby producing a new skin, which was thinner and, of course, more susceptible. A recent London paper mentioned that the British government had given £300 to aid in printing for the blind. A noble act of munificence.—*N. Y. Com. Adv.*

TEMPTATIONS OF YOUNG MEN.

I can hardly name a temptation so great, so fearful to a young man, as that of handling money which is not his own; and if I were to offer a special prayer for my son, it would be that he might not be tempted in this way. Few, very few can withstand it. And at the present time it has become so common, I had almost said so fashionable, for men to spend what is not their own, that the moral sense of the community has received a shock from which, I am afraid, it will not soon recover. If you steal an overcoat, to shield you from the blast, the watchman's rattle will soon make you sensible that you have disgraced yourself, and you are a thief. But if you have taken and used tens of thousands of money not your own, you are not a thief!—you are only a—defaulter! And so common has it become, that the sense of shame is almost gone—and the sense of guilt seems entirely gone. I can now carry back my mind to my college days. There was a youth in the next class, remarkable for his simplicity and economy of dress, and for his republican habits. You would suppose that gold and copper would be alike in his eye. He grows up, enters upon his profession as a lawyer, marries into a very respectable family, and is accounted an honest man! He becomes an officer in a money corporation. You meet him at the Springs, and in the best of society. I take up a paper this very week, and read that——, Esq., is a defaulter for several times ten thousand! The pure-minded youth, the stern lawyer, who has probably prosecuted many a poor wretch for stealing a few dollars—has been tempted, and who is surprised that he yielded! Who is surprised that he is denominated only a—defaulter! We have almost come to this, that places of trust and of handling money, mean little more than places where those may help themselves who can obtain the posts! and it is almost thought to be cowardly, and hardly worth a paragraph in the daily paper, to be a defaulter for a moderate sum! We shall be told that there are high-minded and honorable men at these posts still. We have no doubt of it. That there are honest poor men who daily handle thousands of money. We do not doubt it. But who does not know that confidence is so shaken between man and man, that the whole community are in unutterable anguish!

Oh! that these young men, just coming upon the stage of action, might take warning from the fearful disclosure now so common! I would have them remember that no man becomes a monster, in any crime, at once—that there is hardly such a thing as the first crime in dishonesty—that he who allows himself to borrow a shilling out of his master's drawer, with the secret determination to repay it, has begun a downward course from which he will be very likely never to recover—for he that is unjust in that which is least, is unjust in that which is much; and the same heart which today prompts you to become a defaulter for the shilling which you hope to pay, but hope in vain, will hereafter, if you have the opportunity, lead you to take tens of thousands which are not your own. How fearfully common is it, to see it announced that such a man, supposed to be a pattern of integrity, of morality, of religion even—who was supposed even by his wife to be upright, and honorable, and affluent, has turned out to have been a knave for years! Oh! never did I understand, till lately, how awfully great is the temptation, when we have the handling of money not our own! Most tenderly do I warn these young men of the danger; most earnestly do I beseech them not to desire to see money not their own; not to handle it; and, above all, never, *never*, NEVER borrow a farthing unknown to the lender, with the secret promise of returning it. The first time you do that, you have begun to let out the waters, and you will dig more and more, till you are carried away by the flood, beyond the possibility of ever regaining the shore, and beyond ever returning to the place of innocency—the only safe spot!—*Todd.*

THE ROAD TO RUIN.

A young man, whose name was Humphries was a dull companion, but an excellent workman. Nothing ran in his head so much as the wish to become a master, but he had not money to gratify that wish. A merchant, who was well acquainted with his industry, lent him a hundred pounds, in order that he might open a shop in proper style.

It will, from hence, naturally follow, that Humphries then thought himself to be one of the happiest men in the world. He supposed his ware-house already filled with goods, he reckoned how many customers would crowd to buy them, and what would be his profits thereon.

In the midst of these extravagant flights of fancy, he perceived an alehouse. 'Come,' said he, on entering it, 'I will indulge myself with spending one sixpence of this money.' He hesitated however, some few moments, about calling for punch, which was his favorite liquor, as his conscience loudly told him that his time for enjoyment ought to be at some distance, and not till he had paid his friend the money he had borrowed; that it would not be honest in him at present to expend a farthing of that money but in absolute necessaries. With these right ideas, he was nearly leaving the alehouse; but, bethinking himself, on the other hand, that, if he spent a sixpence of his money, he should still have a hundred pounds all but that sixpence, that such a sum was fully sufficient to set him up in trade, and that a single half-hour's industry would amply make amends for such a trifling pleasure as he wished then to enjoy, he called for his punch, and the first glass banished all his former qualms; little thinking that such conduct would, by insensible degrees, open a way to his ruin. The next day he recollected the pleasures of the former glass, and found it easy to reconcile his conscience to the spending of another sixpence. He knew he should still have a hundred pounds left, all but one single shilling.

The love of liquor had at last completely conquered him, and every succeeding day, he constantly returned to his favorite alehouse, and gradually increased his quantity, till he spent two shillings and sixpence at each sitting. Here he seemed to make a [illegible]; and every time he went, he consoled [illegible]th saying that he was spending only [illegible]rown, and that he need not fear but th[illegible]uld have enough to carry on his busine[illegible].

By this delusive way of reaso[illegible]e silenced the prudent whispers of conscience, which would sometimes, in spite even of liquor, break in upon him, and remind him, that the proper use of money consisted in prudently applying every part of it to advantageous purposes.

Thus you see how the human mind is led into destructive extravagancies by insensible degrees. Industry had no longer any charms to allure him, being blindly persuaded that the money he had borrowed would prove an inexhaustible source for all his extravagance. He was, at last convinced, and his conviction suddenly fell on him like a clap of thunder, that he could not recover the effects of preceding dissipation, and that his generous benefactor would have but little inclination to lend another hundred pounds to a man who had so shamefully abused his kindness in the first instance.

Entirely overcome with shame and confusion, his recourse to hard drinking, merely to quiet his conscience and reflections, served only to bring on his ruin the sooner. At last the fatal moment arrived, when, quite disgusted at the thoughts of industry, and becoming an object of horror even to himself, life became insupportable, and nothing presented themselves to him but scenes of poverty, desolation and remorse.

Overtaken by despair, he fled from his country, and joined a gang of smugglers, whose ravages were dreaded through every town and village on the coast. Heaven, however, did not permit these iniquities to have a long reign, for a disgraceful death soon put a period to the existence of this unhapyy wretch.

Alas! had he listened to the first dicates of reason, and been wrought upon by the reproaches of his conscience, he might have been easy and happy in his situation, and have comfortably enjoyed the repose of a reputable old age, instead of coming to that deplorable end, which is the certain reward to vice and folly.—*Looking Glass.*

NEWSPAPER CRITICISM.

It is sometimes judicious but often flippant and worthless; conveying praise or censure in phraseology which has become amusingly uniform. It often mistakes abuse for satire, and pertness for ability. It wants the knowledge, taste, and discrimination necessary to form an able critic. Worse than all, we fear that it is often venal. Book-makers, publishers, and critics have been sometimes charged, and we fear with justice, of entering into a conspiracy of selfish interests, to pass off certain productions upon the public, by a corrupt system of puffing and bolstering. Of some critical notices, the key of their eulogistic character is the presentation of the work by the author or publisher. This is a sort of sop to Cerberus, to win a favorable notice, or to bribe silence. Readers—that portion of them, at least, who are in the habit of taking their cue from others, and who are not in the secret—are thus allured to buy, and vapid, ephemeral, and often demoralizing stuff is thrown into the public mind. In a word, to a very large portion of the critics of the day, the satire of Young is justly applicable.

'One judges as the weather dictates; right
The poem is at noon: and wrong at night.
Another judges by a surer gage—
An author's principles or parentage:
Since his great ancestors in Flanders fell,
Doubtless the work is written very well.
Another judges by the author's look:
Another—for the author sent his book.
Some judge, their knack of judging wrong to keep.
Some judge, because it is too soon to sleep.
Critics like these, as squibs on triumphs wait,
Proclaim the glory and augment the state:
Conceited, noisy, pot—these scribbling fry
Burn, hiss, and bounce,—waste paper, and then die.'

MOUNT AUBURN.—The Picturesque Pocket Companion and Visiters Guide through Mount Auburn, illustrated with upwards of sixty engravings on wood.
For sale at TICKNOR'S, corner of Washington and School streets. jy 24

PICCIOLA.—The prisoner of Fenestrella, or Captivity Captive; by M D Saintine. For sale at TICKNOR'S, corner of Washington and School streets. jy 24

OFFICE, BANK, FACTORY, AND CHURCH CLOCKS.—The Subscriber is prepared to furnish Clocks for Churches and other public buildings of superior workmanship, and at short notice. Orders from a distance will receive immediate and careful attention.
A. L. DENNISON,
116 Washington street.
Parlor and other Clocks carefully repaired. jy. 24

BIBLES.—A large assortment of Bibles in various styles of Binding, from fifty cents to fifteen dollars.
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BUTLER'S ANALOGY.—Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature. With an Introductory Essay, by Albert Barnes. Tenth edition.
For sale by SIMPKINS, 21 Tremont Row. jy24

FRESH SUPPLY.—Incidents of Travel in Central America, Chiapas and Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia &c.
For sale at TICKNOR'S, corner of Washington and School streets. jy 24

THE NEW SEMAPHORIC SIGNAL BOOK, in three parts, containing the Marine Telegraph System, with the appendix, the United States Telegraph, Vocabulary, embracing Marryatt's Telegraph Signal Numbers. &c. &c., by John R. Parker, 2d edition. For sale at TICKNOR'S, corner of Washington and School streets, jy 24

BOSTON DIRECTORY FOR 1841—Containing the names of the inhabitants, their occupations, places of business and dwelling houses; the City Register, with lists of the streets, lanes and wharves, the city officers, public offices and banks, and other useful information.
Just published and for sale at TICKNOR'S, corner of Washington and School streets. jy 24

STRANGERS VISITING THIS CITY WILL find Bowen's Picture of Boston, or the Citizens' and Strangers' Guide to the metropolis of Massachusetts and its environs, a very useful directory. It may be had at TICKNOR's corner of Washington and School streets. jy 24

BOOKS published by SAXTON & PEIRCE, 133 1-2 Washington street.
Two Hundred Pictorial Illustrations of the Bible and Views of the Holy Land. Two volumes now published—over 16,000 copies of the first volume have been sold since December last. Vol. 2 lately issued. Each volume contains 200 engravings.
The Vestry Singing Book; being a collection of the most popular and approved Tunes and Hymns now extant. Designed for social and religious meetings, family devotion, singing schools, &c.
The publishers would state that they have already introduced the work into about twenty societies in the short space of 3 weeks; and that they have recommendations from nearly 100 Clergymen and religious newspapers.—Copies furnished to Clergymen and others for examination.
My Little Singing Book. Designed for the use of Sabbath Schools &c.
Providence illustrated, or Interesting Stories from the German. 2d edition.
Musical Stories and Scraps, containing Lives of Haydn and Mozart, written for the Young.
French's System of Practical Penmanship.
The Temptation; or Henry Thornton. Dedicated to the Bennet street Sabbath School. jy 17

CIRCULAR POINTED PEN,—Writing Fluid &c. &c. This pen is believed to be the best now in use, containing all the elastic qualities of the quill.
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Also,—A new Edition of Allen's Questions, first part, to which is added an entire new map of Palestine. This renders the Book very useful to Sunday School Teachers.
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Nutall's Ornithology of the United States and Canada, 2d edition, with additions. *Land Birds.*
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jy 3

ENGLISH BOOKS, per Caledonia. — Thirlwall's History of Greece, 7 vols 12mo—Montgomery on the Cotton Manufacture of Great Britain and America, 8vo, plates—Dr Carpenter's Sermons on Practical Subjects—Campbell's Life of Petrarch, 2 vols 8vo—The Round Table; a collection of Essays on Literature, Men and Manners, by Wm Hazlitt, 12mo—The Poultry Yard, by Peter Boswell, 18mo—The Ladies' Knitting and Netting Book, 2 vols—Montgomery's Poetical Works, vol 3, new edition—Moore's Poetical Works, vol 9—The Philosophy of Mystery, by W. C. Dendy, 8vo—Hood on Warming Buildings by Hot Water, 8vo—Curie's Principles of Homœopathy, 8vo—History of the Great Reformation in the 16th Century, in Germany, Switzerland, &c, by J. H. M. D'Aubigne, 3 vols 8vo—Hazlitt's Plain Speaker, 2 vols 8vo—The Christian Teacher for July—The Christian Reformer for July—Fisher's Bible Illustrations, No. 14. &c &c
This day received, by J. MUNROE & CO., Importers of English Books, 134 Washington street. jy 24

BUSH'S NOTES ON EXODUS.—Notes, Critical and Practical on the book of Exodus; designed as a general help to Biblical Reading and Instruction, by George Bush, Prof. of Heb. and Orient. Lit. N. Y. city University, 2 vols 12mo.
Just published; for sale by JAMES MUNROE & CO., 134 Washington st. july 24

ENGLISH BOOKS.—The History of the Acts of the Holy Apostles, confirmed from other Authors; and considered as full evidence of the Truths of Christianity; with a Prefatory Discourse upon the Nature of that evidence, by Richard Biscoe, 8vo.
Theological Doubts; or an Inquiry into the Divine Institutions of the Priestly office; as now exercised among Christians; interspersed with a defence of the one Personality of the Supreme Being, by a Layman, 2d edition, 8vo.
Unitarianism tried by Scripture and Experience; a compilation of Treatises and Testimonies in support of Trinitarian Doctrine and Evangelical principles, with a general introduction, by a Layman, 12mo.
Eastern Manners illustrative of the New Testament History, as contained in the Gospels, by Rev. Robert Jamieson, 18mo.
Ecclesiastical Chronology; or Annals of the Christian Church, from its foundation to the present time; containing a view of General Church History and the course of secular events arranged according to the order of dates, by Rev. J. E. Riddle, 8vo.
Just received by JAMES MUNROE & CO., 134 Washington street. july 3

STEPHENS'S TRAVELS in Central America. 2 vols. For sale by JOSEPH DOWE, 22 Court st.
jy 17

THE FUTURE LIFE. — Contents: Contemplation of Immortality—Recognition and Reunion of Friends—Home and Society of the Blessed—Permanency of the Future State—The Character unchanged by Death, &c. &c. &c. Published by JOSEPH DOWE, 22 Court street. june 6

TO PARENTS AND TEACHERS.—Spiritual Culture, or Thoughts addressed to Parents and Teachers on the Discipline and Culture of Children. By J. P. Greaves. From the London edition.
Published by J. DOWE, 22 Court street. jy17

PARKER'S SERMON.—New Edition.—A Discourse on the Transient and Permanent in Christianity, preached at the Ordination of Mr Charles C. Shackford, in the Hawes Place Church in Boston, May 19th, 1841: by Rev. Theodore Parker; second edition, with an Appendix, containing the 'various readings' collected from a comparison of the printed Discourse with the Manuscript Sermon as it was preached at South Boston. This day published by LITTLE & BROWN, 112, Washington street. july 24

NEW BOOKS PER CALEDONIA.—Knights' Physiological and Horticultural Papers—The Wye and its associations, a picturesque ramble, by Leitch Ritchie, Esq. 1 vol, with plates—The Derby Arboretum, containing a catalogue of the trees and shrubs included in it, &c., by S. C. London—The Physiology of Vision, by Wm. Mackenzie—Hartford's Life of Bishop Burgess—Montgomery's Poetical Works, 3 vols—The Surgeon's Vade Mecum, by Robert Druitt. second edition illustrated with 50 wood engravings—Moore's Poetical Works, vol. 9—Treatise on the Steam Engine, by J. S. Russell—Pyle's Essay on making compost heaps of Manure—Mills' Treatise on an improved mode of cultivating the cucumber and melon—The Year Book of Facts for 1841—Recollections of the Lakes, by L. A. Twambley.
This day received by LITTLE & BROWN. Importers of Foreign Books, 112 Washington st. jy 24

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The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

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